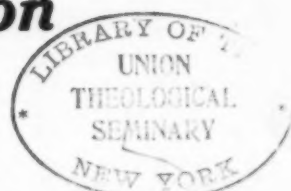


The
**CHRISTIAN
CENTURY**

A Journal of Religion



**CHINA'S INTELLECTUAL
REVOLUTION**

By Sherwood Eddy

**MONOPOLIZING
RELIGION**

Editorial

**THE EDUCATION OF
ABRAHAM LINCOLN**

By William E. Barton

FEB 13 1923

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Does Your Church Sing This Great Hymn?

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MARYTON L. M.

WASHINGTON GLADDEN, 1890

HENRY P. SMITH, 1874

1. O Mas - ter, let me walk with thee In low - ly
 2. Help me the slow of heart to move By some clear,
 3. Teach me thy pa - tience; still with thee In clo - ser,
 4. In hope that sends a shin - ing ray Far down the

paths of serv - ice free; Tell me thy se - cret, help me
 win - ning word of love; Teach me the way - ward feet to
 dear - er com - pa - ny, In work that keeps faith sweet and
 fu - ture's broad - 'ning way, In peace that on - ly thou canst

bear The strain of toil, the fret of care.
 stay, And guide them in the home - ward way.
 strong, In trust that tri - umphs o - ver wrong,
 give, With thee, O Mas - ter, let me live. A - men.

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able to sing the So-
cial Gospel as well
as to preach it! The
Social Gospel will
never seem to be
truly *religious* un-
til the church be-
gins to sing it.

* * *

Note the beauti-
ful typography of
this hymn: large
notes, bold legible
words, and *all the
stanzas inside the
staves.*

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXX

CHICAGO, FEBRUARY 8, 1923

Number

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EDITORIAL

A Dangerous Precedent

CHURCH federations are now established in more than forty cities in the United States. They succeed in most cities because they concern themselves wholly with practical rather than with doctrinal Christianity. Foremost among these successful federations has been the Chicago federation with which many hundreds of local churches are in happy cooperation. It is a little distressing to the friends of the Chicago federation to see any departure from the policy of the past which has kept the organization outside the realm of theological controversy. The address of the president on January 29 on the evangelistic work of the church would have been stronger if it had not carried an allusion to the Rev. Percy Stickney Grant of New York, and the organization in voting disapproval of the views of the Episcopalian rector set a precedent which if very long followed would wreck the whole federation movement throughout the United States. The action was nervous and born of unfaith. The Christological views of the New York preacher would not please either Unitarian or Trinitarian, but for that matter where can one find any preacher who pleases everybody? If the evangelical faith in Jesus is a house of cards, Dr. Grant can pull it down—we were going to say blow it down. But if this faith is a castle on a rock foundation, it will be a veritable Verdun against the assaults of unfaith. The proper work of church federations is not to attack heretics nor even to defend orthodoxy. These federations have a right to assume that their constituent bodies will take care of all doctrinal questions, as indeed by tradition and impulse they love all too much to do! The business of the federation is to lead us in evangelism,

social service, reform, church publicity and a dozen other good causes. When the church federation leads in these, all evangelical Christians will follow. But when the theological note is sounded, it will not be long until the regiments turn their guns against one another.

Negro Progress Puts to Rout White Prejudice

FIGURES on Negro progress quite put to rout old-time views of prejudiced whites that the Negro was a different order of being from the white man. Negroes have entered practically all of the learned professions, and in many sections of the country the Negro population is entirely served by men of their own color. There are doctors, dentists, lawyers, ministers, undertakers, and all the rest. When one remembers that former slaves are still living, it will be seen that a most remarkable development has taken place in this group of erstwhile bondmen. Of course a century of slavery has left its mark upon the race. Family morality was broken down in the old days by lustful white men. The Negro as a primitive man had less of the notion of private property than the highly developed Anglo-Saxon. Religion has tended to be emotional rather than ethical. But these things correct themselves with the growth of educational institutions. The Negro has not yet been tried on a large scale educationally. Many states of the south fail to provide high school facilities for the black population except in isolated localities. The mission schools maintained from the north may reach many, but cannot pretend to be sufficient to the need. Once the Negro population is put on a par with the white in the matter of opportunity, we shall have a real test of its ability. There is a growing racial consciousness

amongst colored folk. Instead of being ashamed of their ancestry, one finds not a few Negroes who are proud of it and who believe that their people have something distinctive to give to the world. There is no need for the white people of this country to regret the enfranchisement of the slaves or to despair of the development of their sons and daughters. In the light of his achievements there is real need that generous appreciation should spur the Negro on to still better things.

Social Gospel Talk is Cheap

DO the churches mean what they say in the social service platforms which have been endorsed by most of the denominations in the Federal Council? The labor papers have hailed with delight during the past year the protestations that the churches were truly interested in justice for the working people. But just now many congregations over the country are erecting magnificent places of worship? In more than one instance the building committee of the church takes an attitude toward the men who erect these structures which is even more reactionary than that assumed by the average individual employer of labor. A year ago the employing classes in Chicago formed a Committee to Enforce the Landis Award. This committee took every opportunity to declare the trades on an open shop basis. Wage scales were reduced on the specious plea that the working people should have homes of their own and of course it would be to their advantage if building were cheaper. Within three months after the Landis award, the trusts dealing in materials had taken a slice out of the public more than twice the size of the cut in wages. One may find churches in the Chicago area trying to claim the last penny of advantage out of the Landis award, in spite of the fact that there is no longer a single trade that is working by this award. The demand for building laborers, quite independent of artificial scales made by committees, has boosted the wages of building tradesmen to the highest figures ever known. One may find church building committees demanding of the contractor that he maintain an open shop on the job. In every case the contractor has been compelled, in order to mix a single trough of mortar, to meet the conditions under which building is carried on today, and that means dealing with a union. In the days of the medieval guilds, churches were erected by men who put the joy of craftsmanship into the task. If the workman of today feels that he is working for a stingy and hard-fisted employer in the erection of churches, he will not only lose the honest pride of achievement, but he will hereafter say to all the talk of a social gospel in the church: "Talk is cheap!"

France Giving the Lie To America's War Aims

EVERYDAY'S dispatches from Europe make it clearer that France is executing a far deeper purpose than merely that of collecting a debt. No one but herself believes that she will be able to collect the debt by the means she has adopted—and her course would seem to indicate that the debt collection talk is sheer euphemism

for a far more sinister purpose. France regretted, as Foch and Clemenceau have admitted, that the war closed so summarily. French military purpose could not be satisfied short of the unconditional surrender of Germany to a French or allied army standing at the gates of Berlin. Dreams of paying Germany back in the terrific coin of devastation and wreck which she had wrought upon French fields and cities were disappointed when, at President Wilson's insistence, the fourteen points became the basis of the armistice. It looks now as if the strategy of Clemenceau at the peace conference was prompted by the determination in effect to undo the armistice and create a situation equivalent to that which would have obtained had Germany's plea for an armistice not been accepted—equivalent, but with Germany disarmed and with France acting not under military codes but under the technical legalities of the treaty itself. If this was not the deliberate purpose of French policy the outcome is the same as if it had been. Meanwhile from every point of view outside of France, a new and sinister power has defined itself upon the horizon. England is taking deep, anxious breaths as she witnesses the rise of an imperial power more competent, if it succeeds in its present designs, to menace British interests than even a successful Germany would have been. France with the prodigious riches of the Ruhr in her possession or control, with a dismembered and de-industrialized Germany, with the kind of navy she intends to create, as evidenced by her attitude at and since the Washington conference, and with the wanton imperialistic ambitions of Napoleon's day newly released, becomes a more sinister potential rival and enemy of Britain than even Germany under Wilhelm. It all makes us look with more favor on the prompting of American fathers and mothers to disinter the bodies of their sons now lying in French soil and bring them home.

Only One Ideal Heretic

IF our ethical habits and standards permitted, we should like to wager something or other that Dr. Harry E. Fosdick did not call Mr. Bryan, "that old bean," as the Chicago Tribune reported on the Monday following the New York preacher's recent addresses to enormous congregations in this city. But we could have wished that what he did say at Orchestra Hall, quoting the late Mr. Roosevelt, regarding the folly of mistaking an ordinary tomcat for a menacing tiger had been left unsaid. It was not like Harry Fosdick; and it was a fly in the ointment of a marvelous address, which at every other point disclosed a deep, serious and prophetic soul. But we cannot have ideal heretics. They are just as human and fallible as the orthodox. There is Rev. Mr. Buckner, for example. We wish we could go out and fight for him with more valor than we have yet been able to command. But something keeps telling us that he used his liberalism as a sort of taunt, unduly stressing what he believed to be his unorthodoxy in a tone of voice which gave the impression that he was far more unorthodox than he really was. And there is Dr. Grant. One hesitates to enter the arena on his behalf lest it finally prove that the current exploitation of his theologi-

cal heresies is a strategy to open the door for a somewhat more glorious exit from the church than that which his determination to marry the divorcee will surely open for him anyway. One is reminded of the saying of Dean Hodges in commenting on some foolish act of a narrow Episcopal rector: "I still love the Episcopal church because it is broad enough to keep in its fellowship such a narrow man as that." Heretics are, as we just said, human beings, and their motives are mixed—just like everybody else's motives, even religious editors! Only in the life that came to its crowning on Calvary do we find unmixed and simple motives and calm, unflawed deportment. In the fine art of being a heretic, as in all fine arts of living, Jesus is still our unique teacher.

Puzzle: Find a Good Reason for Belonging to Your Denomination

LESS and less significant are the distinctions that separate denomination from denomination. The ministry of Dr. Fosdick, a Baptist, in the pulpit of First Presbyterian church, New York, is a dramatic symbol of the meaninglessness of one's particular denominational connection. Such connection is now coming to be seen as fortuitous, implying little or nothing as to one's convictions or one's real spiritual affinities. The story is told that when Dr. Fosdick was about to be called as "special preacher" to First Church, it was suggested by some one that he make a formal withdrawal from the Baptist denomination and unite with the Presbyterians. While holding no convictions which such a course would violate, it is said that Dr. Fosdick replied that he believed he could testify to the essential unity of the two bodies better by preaching as a Baptist in a Presbyterian pulpit. A fine and delicate decision that was, accepted by the presbytery in as fine and delicate an act of acquiescence. The number of preachers who are passing from one denomination to another without formality or sensation is increasing. Here is a well known Disciples minister, Rev. Cecil J. Armstrong, who became pastor of a Congregational church and with no wrench of soul or loss of standing came back to another pulpit among the Disciples. Dr. Theodore G. Soares is a Baptist and has been pastor for several years of an outstanding Congregational church, the Hyde Park congregation, in Chicago. When asked why he did not withdraw from the Baptist denomination he answered in a way that beautifully illuminates our denominational situation: "Why should a person withdraw from his denomination? To withdraw signifies that his denomination means something, when it does not."

Lincoln's Labor Principles Are Still Fundamental

TAKING the hint as well as the quotation from The World Tomorrow, that heroic journal which keeps all socially minded Christians in its debt, we set down herewith the doctrines of labor which Abraham Lincoln held as fundamental. They are as sound in principle today as are all the moral utterances of that prophet of justice. "I am glad that a system of labor prevails under which laborers can strike when they want to, when they are not

obliged to work under all circumstances, and are not tied down to work whether you pay them for it or not. I like a system which lets a man 'quit' when he wants to, and I wish it might prevail everywhere." "I want a man to have a chance to better his condition; that is the true system." "I am not ashamed to confess that twenty-five years ago I was a hired laborer." "It is assumed that labor is available only in connection with capital; that nobody labors unless somebody else owning capital, somehow by the use of it, induces him to labor. Labor is prior to and independent of capital. Capital is only the fruit of labor, and could not have existed if labor had not first existed." "Labor is the superior of capital and deserves higher consideration. And inasmuch as most things have been produced by labor, it follows that all such things belong of right to those whose labor has produced them. But it has so happened in all ages of the world that some have labored and others have, without labor, enjoyed a large portion of the fruits. This is wrong and should not continue." "To secure to each laborer the whole product of his labor, as nearly as possible, is a worthy object of any government. It seems strange that any man should dare to ask a just God's assistance in wringing bread from the sweat of other men's faces." "When it comes to a question between a man and a dollar, I am on the side of the man every time."

"Every Day in Every Way"

COUE'S message concerning the tremendous potentialities of the will and imagination in revitalizing a human life has been anticipated by the social service department of the Episcopal Diocese of Michigan, which for the past two years has carried on in Detroit a valuable work among unfortunate and needy individuals. This work is designed to reach individuals who fail to get from the various social service institutions of the city the particular help which they need. There are only three paid workers and one regular volunteer to serve the field, which includes sixteen institutions, ten large hospitals, three jails and prisons, two houses of refuge for girls and women, and the great County House at Eloise, but the number of individuals who have received spiritual and practical aid runs into the thousands. The most interesting feature of all, however, is the method used in solving personal problems. Each man or woman is helped to realize, by means of kindly inquiry, suggestions, and practical help, that his or her regeneration depends upon the exercise of mental, moral, and spiritual muscles, and that the flabby, atrophied soul must be built anew. They are shown that their present predicament is due to their having let go the anchor of faith and having forgotten the love of God. No matter how down and out they may be, they are made to believe that they can come back by their own efforts, with the aid of the God whom they learned to know as children. If with the simple formula "Every day in every way, I am becoming better and better," Coue can stimulate an individual's imagination into revitalizing his life, with what even greater power can Jesus Christ revitalize men who day by day look to him for guidance! The work should prosper which utilizes this real power of men to help themselves.

Monopolizing Religion

WITH amazingly consistent inconsistency we judge the church by a double standard. When it suits our purpose we claim for it a peculiar prerogative, a divine sanction which will not permit it to be compared with other social institutions. Then, when its remissness and defects embarrass, we excuse it on the ground that it is no worse than its companion institutions in the same community. It creates or allows itself to become the center of faction and division. We lament the event reservedly, but regain complacency by pointing to the fact that, in the same community or in its neighbors, the banks play or lend themselves to the same human perversity; gossip women's clubs are just as bad or worse; lodges and the so-called fraternal orders often play the same mischief. This line of argument we consider conclusive, and with it assume to shut the mouths of "unreasonable" and "malicious" critics of the church. Nobody in his right mind justifies faction-breeding banks, nor gossip women's clubs, nor selfish, exclusive lodges, but the utmost blackness of their kettles cannot make the church's pot a shade less black than it makes itself when it sets factional bitterness and strife seething in a community. No social institution can escape condemnation which does a community such a disservice.

But the church is not of a class with these other social groups or agencies. To be sure, it cannot properly lay claim to those artificial sanctions and exemptions which a now outworn and outlawed divine-rightism often accords it. But, in a different and thoroughly logical sense, it cannot qualify for the class of agencies with which we compare it in making our excuses for its remissness. A bank exists to discharge a clearly defined social function. To be sure, it ought not to breed faction in the process, and none can commend a bank which does breed faction while fulfilling its economic purpose. But our social canons assign it a financial, not a spiritual mission. At least no orthodox banker will set up any other claim for it, nor will an orthodox ecclesiastic allow it a spiritual claim comparable to that of his church. Other social institutions stand or fall on their functional claims. The church also must stand or fall on its function. Its only right to recognition, on its own professions at times when it and its sponsors have no occasion for special pleading, is that it mediates religion to society.

Religion is a spirit, a radiating, saturating influence. This influence it is the professed mission of the church to disseminate in society. And the genius and soul of religion is unity, community, fellowship, brotherhood; it is a social bond. An institution which sets out to mediate this principle and spirit, which makes that service the supreme test of its right to exist, and then deliberately creates or fosters the contrary principle or spirit,—well, what of it, indeed? When religion is thus turned into irreligion by the very institution which has assumed the mission of conserving and mediating it, how can the excuse avail for it that other institutions and agencies in society are partners with it in its faults. These other agencies exist for definite functional ends, and under current social canons are to be

primarily judged by their success or failure in discharging those functions. So far, therefore, from excusing the church by pointing out the religious shortcomings of other institutions and groups, we rather compound its guilt by the demonstration. It must carry its own institutional load, and, wherever its membership includes the dominant personal forces of the community, it must also carry the guilt of faction and division and unbrotherly bitterness and social schism, in whatever degree these may exist. This is manifestly an enormous load for any institution to carry, but the responsibility of the Christian church cannot be stated in any easier terms. Under the prevailing conception and condition of the church this responsibility leads to impossible situations. The situation created in New York by the ministries of Dr. Grant and Dr. Fosdick is just that, impossible. The only rational solution offered issues from that time-honored reasoning: "This is a free country; you may think and say what you please; preach the doctrines you hold with full liberty, but you must not use this pulpit, which is dedicated to another purpose. Those alone are permitted in this pulpit who accept and proclaim certain doctrines; if you desire to set forth different and especially contrary doctrines, you must get out." All of which is perfectly sound reasoning from the premises laid down. Only, both the premises and the conclusions render impossible the maintenance and the proper exercise of such a reality as religion.

We have some time since become familiar with this same reasoning in other fields, and most unprejudiced democrats have discovered its fallacious character. Protagonists of certain types of monopolistic industry have repeatedly employed it. It runs thus in their logic: "This is a free country; you have the right to work where and when you will, and you are entitled to all the proper rewards of your industry, but within the area covered by our organization and in the use of the tools and materials which we control, you must conform to such and such prescriptions and accept the rewards which this organization which we control has prescribed or shall prescribe." Our laws have defended and justified such reasoning, and many of them defend and justify it still. But every intelligent student of economics and industry understands by this time that society must go to smash if that reasoning is adhered to. The right of stock-holders, and of boards of directors chosen only by them, and of management chosen in turn only by those directors—the right of this exclusive group or chain of powers absolutely to control the processes and tools of industry, is no longer conceded. Our democratic society is hastening to wipe off its statute-books laws which accord such rights, and they are substituting laws which lodge the total control of industry only with the total social elements who are parties to it.

After the same fashion, but more tardily, the popular mind is recognizing the defectiveness of a religious regime which vests in an Episcopalian or a Presbyterian hierarchy, or any other ecclesiastical contrivance, the right to dominate in the field of religion. Tardily, we say, this discovery is being made, for lay essayists and paragraphers, as well as ecclesiastical special-pleaders, accept the conventional logic and are found reinforcing the demand that

Dr. Grant and Dr. Fosdick get out. The ecclesiastics are supposed to have "right" on their side, the right which springs from consistent reasoning upon the premises so far accepted in the shaping of policies ecclesiastical.

These and many other signs, as repeatedly pointed out in the columns of *The Christian Century*, reveal the urgency of an early facing of fundamental issues in our religious organization. It is becoming more and more clear that we cannot, at one and the same time, have the Christian religion and the kind of churches upon which we now depend. Many still decline to believe that the church is failing or languishing or has fallen into any seriously bad way. They discover many signs to demonstrate the contrary: overflowing treasuries, lengthening church rolls, intense activities of one sort and another. These, say they, are the tokens not of decay and weakness, but rather of brilliant success. These are not forbodings of disaster but the assurance of ultimate and glorious beatitude.

Those who press our more profound considerations, and point to the more ominous evidences of ecclesiastical ineptitude, are not blind to the superficial signs which soothe these less discerning spirits into contentment. But big and brilliant as they loom, they are still insignificant and misleading. Sure and inexorable tendencies are revealed in such incidents as these which have brought Dr. Fosdick and Dr. Grant into a false and artificial notoriety. They have brought us to an impasse. Our ecclesiastical scheme leaves nothing further for us to do, and no direction in which to progress. Ecclesiasticism may win, as it seems to have the right to win, under the religious sanctions we have accepted and still officially approve. Yet a blow has been struck religion from which it can recover only by our breaking effectually and forever the arbitrary control which ecclesiastical agencies have assumed and been freely accorded.

An institution which assumes to sponsor religion, which assumes to form and preserve this universal social bond, must find a place for such religious leaders as Dr. Fosdick and Dr. Grant and for the throngs of sincere and intelligent people who look to them for religious leadership, or else it must give place to a religious program which will do so. It is worse than farcical to shut church doors against these multitudes, to excommunicate them from official religious organizations, and justify the course by assuring them that they can run along and start a new church and denomination of their own. That simply compounds the mischief into which our ecclesiastical regime has already brought us far enough. Forming new sects is no way to solve our religious problems. The American people are sure of that, however bewildered they may be upon certain phases of our religious situation.

It is no indignity to our ecclesiastical order to liken its policy to the course of the dog in the manger, and it is not unjust to compare those who shape and administer that policy with the Pharisees of old who entered not themselves nor permitted others to enter. Our denominations stand forth as sponsors of a great human universal, a social value without free access to which on the part of all people and institutions society must languish and finally perish. Yet this denominational order persists in policies which convert this essential boon into a bane; religion be-

comes irreligion; the bond needed to form and maintain society becomes a schism; order becomes disorder; and the democratic guaranties of liberty are employed the more securely year after year to entrench hierarchies in the arbitrary control of the accumulated machinery and endowments of historic religion.

The final issue is clear, and we would as well face it now as later. There is no place for denominational religion in a democratic society. Religion must pass under a different sponsorship. Our sects are assuming to do what they cannot do, and what they are conspicuously failing to do. They must surrender their charter of religion to the true church itself which shall represent all ranks and titles of society, all walks and ways of it, all agencies and institutions of it. Religion must be put where it may achieve its universal and beneficent mission, and where it shall impose upon all who are set to serve the common good the obligation to take the highest aims and the noblest impulses of which the human soul is capable everywhere and always as their guide. There is no effectual cure for the ills which an arbitrary denominational order is compounding before our eyes. In the degree in which its "rights" and prerogatives are assured, in that degree will religion and all the social processes to which it is vital go from bad to worse.

Our emancipation is being effected persistently and surely. The threats of ecclesiastical punishments by denominational courts are ludicrous already, and only the entrenchment of hierarchies in property and endowments and material estate gives them significance even now. When our spiritual emancipation is complete, even these massive material endowments will be regarded as contemptible in comparison with the spiritual structure which divine and human life are cooperatively building in the midst of our world order.

The Length of Life

A Parable of Saged the Sage

THERE spake unto me a man, who inquired of me, saying, What is the best way to Lengthen Life?

And I said, The lives of many men are already Too Long.

And he said, I suppose there be those who should be Hung?

And I said, Both the Hangman and the Foot-killer have been Loafing on their Job. I am less interested in Lengthening Life than I am in Filling Life with Things Worth While.

And he said, The Doctors have added to the span of life it may be Several Years.

And I said, The Doctors have taught us how not to murder so many Babies in their Second Summer, and they have taught us how to add certain painful and helpless months to the life of men no longer effective in the world, but they have not taught us how to add to Life's Productive Years.

And he said, Canst thou tell me a way to do that?

And I said, Yea, verily. It is to live a Full Day every day. For the World seemeth to me to be moderately full of men who Have No Time for anything worth while be-

cause they waste by minutes and hours all the Time there is. The Doctor who shall teach the man of Fifty not to be Fifty-two ere he doth reach his Fifty-first birth-day will do much for mankind, for very few men have not learned that lesson. The real gift of added life is not to be made by the Physician or the Chirurgion, but by him who shall teach unto men how to make the most of the only Time that one may ever have, Here or Hereafter, and that is Now.

And I said, Men talk of Time as though it might be gathered up into Great Bunches, and lived a Century at one instant; but no man can improve or waste more than one second at once. No king upon his throne can buy one extra minute either from Life or Death. Before the great god Chronos all men stand in line, taking each his dole, and gaining no more than Chronos doth hand out as they pass,

and that is one minute at a time to all. They say Time goeth, but Time standeth without Hitching, while the race of men pass by and take his gift, and mostly fling it away.

And he said, How then shall there be any Length of Days, and how shall a man Live Long?

And I said, There be various methods of trying to Live Long; it were better to Live Well.

And he said, What about Methusaleh?

And I answered, He was quite a Youth when he died. I have traveled more miles, and seen more great men and had more interesting experiences than could have come to Methusaleh had he lived to be Ten Thousand, living as he lived.

And he said, Art thou older than Methusaleh?

And I said, Sure thing; and I am just beginning to live.

Abraham Lincoln

By Thomas Curtis Clark

Destiny

FROM these wild hills that ring with feudal strife,
From this dark land where eyes and souls are blind,
Be it my task to raise, for humankind,
A prophet-king who shall bring grace to life:
Thus to our sires spake wise and kindly Fate;
She brought them joy, and touched their hearts with hope
That men would not forever dumbly grope
In bogs of greed, in sloughs of lust and hate.
Thus came our Prophet, harbinger of peace—
Though who could guess what bloody years must be
Ere hate should yield to his rare charity!—
Or who could know how his strange life should cease!
Yet Fate failed not: she brought a god to earth
In whose meek heart our great new age had birth.

The King Comes

IN DAYS when souls were tried by fire
God sent a man to earth;
He came by way of muck and mire
But he had wondrous worth.
Though famed for his humility,
His people said, A king is he,
This man of lowly birth.

The poorest brought to him their woes
And strong men loved his name;
His kindness dismayed his foes,
And when the crowning came
For this brave knight of tenderness,
The nations wept, but who could guess
The splendor of his fame!

The years are many since he died
Who counseled love for hate;
Alas! how few could stand beside
Our King! The halls of state

Which heard him pleading for the slave
Are empty since the quiet grave
Received him consecrate.

The Tragedy

THE wisdom of old Plato was in him;
Isaiah's vision lit his way of life;
A strength like mighty Samson's met the strife
His day decreed: and still he was not grim,
For in his face the love of Jesus shone
And in his hand was grace and tenderness;
He had no thought except to give and bless,
His human smile could melt a heart of stone.
And yet, alas! he walked a path of woe;
Despised, accursed, he wore a thorny crown;
When all the world proclaimed his high renown,
A madman's bullet hissed and laid him low.
One other crime was dastardly as this—
When Judas damned his Savior with a kiss!

The World's Verdict

ONE sent out his ships to earth's farthest shores,
And brought to his coffers the Orient's stores;
The wild desert sands
Became gold in his hands;
And the world called him Genius—and wondered.
One sought out the secrets of planet and star;
He reveled in problems of granite and spar;
He hungered to know
All the earth could bestow;
And the world called him Scholar—and praised him.
One looked on a suffering, down-trodden race;
He wept as he gazed upon each troubled face;
He heeded their plea.
And he set their hands free;
And the world called him Brother—and loved him.

China's Intellectual Revolution

By Sherwood Eddy

THERE is a revolution in the mind of Asia that is affecting the leaders of this vast continent. We found a new Japan with the rise of a liberal movement and the coming to power of the new liberal leaders in place of the old militarists. We found a changed Korea with a new spirit of independence and courage sustained in the face of imprisonment and persecution since their Declaration of Independence in March, 1919; we found also a new attitude of conciliation and toleration on the part of the Japanese officials. India likewise is passing through a silent revolution, bloodless and non-resistant, but deep and fundamental. Only China appears at first sight to present the old order crumbling to decay, especially if one looks only on the surface at the graft and corruption of her officials and the decline of her important central government. But if we look beneath the surface and come in contact with the renaissance or the "New Thought Movement" which is sweeping over the students and intellectuals, we will find the first evidence of the birth of a new China.

These awakened students are the vanguard of the future democracy of China which will embody one-quarter of the human race. The New Thought Movement first appeared in the spring of 1919 shortly after the close of the world war. In the midst of a vast upheaval of world unrest the students of China received a powerful stimulus. More than two hundred new publications suddenly appeared. The movement, though unorganized and not unified, has been marked from the first by the spirit of historical criticism and the effort to destroy all the old abuses and corruption of the past. The leaders have adopted the scientific method of induction in their search for new truth. They demand a rational or pragmatic test of every theory, custom or institution inherited from the past. Destructive criticism has been directed to every phase of China's intellectual, social, industrial and religious life.

A NEW DEMOCRACY

The New Thought Movement demands the abolition of the old autocracy and the substitution of a new democracy in all departments of life. It calls for the removal of corrupt officials and the complete reform of political policies. The oppressive, despotic, paternal family system must also be reformed. The movement has attacked the cumbersome classical language upheld by the privileged few of China's impractical scholars, and asks for the substitution of the simple vernacular, a new and living literature in the language of the people and widespread popular education. It demands the reform of society by the emancipation of womanhood, the uplift of the masses and the attaining of a new social order by various proposed roads to freedom such as state socialism, anarchism, syndicalism, guild socialism, communism, bolshevism, or any other "ism" that professes to present a panacea for China's social ills. The New Thought Movement calls for the reform of the present industrial order that the resources of the country may be operated by all and for all in place of being controlled by selfish capitalism which has often in recent years been

paying over a hundred per cent in dividends to stock holders while thousands of children under twelve years of age are working daily twelve hours and receiving from five to twenty cents a day. The movement has denounced all superstition in religion in order to sweep away the dread of demons, dragons and the oppressive restrictions of ancestor worship which has bound China to the dead past.

New Thought has relentlessly attacked Confucianism and subjected Confucius to the most merciless higher criticism. It has denounced his teachings with their alleged tyrannical customs, empty formality, bondage to tradition, burdensome ceremonial and hypocritical unreality. It claims that his teaching tends to emphasize the appearance of dignity and reputation in "saving one's face," in a pharisaic nominal "morality" to the neglect of truth and actual fact. Confucius centers life in a self-centered "superior man," not in love to God and one's neighbor, with the result that "China is today honey-combed with selfishness, and without the power and inspiration of a common bond society tends to fall apart."

CONTEMPT FOR CONFUCIUS

For the time being Confucius has lost his influence and is held almost in contempt by the radical leaders. But in discarding the bad, they have temporarily lost much of the good as well. They have failed to do justice to the great ethical elements in Confucius' system which have produced in China the deepest moral consciousness of any non-Christian nation in the world. Following Comte, the radicals have relegated religion to a past stage of outgrown superstition, and have turned to a positivistic science that takes interest chiefly in the demonstrable practical and concrete realities of every day life. As in all great periods of transition the movement is in danger of discarding the good with the evil, or of "throwing out the baby with the bath." The movement thus far has been more destructive than constructive. In a country "where law, government and justice command little or no respect and where society is mainly held together by custom, it is a serious matter to attack the few remaining moral sanctions, great social institutions, and national classics, save by preaching something better to take their place." But this will doubtless be corrected as the movement progresses. In any event China's deep-rooted resistance to all change has been shattered forever for the educated classes.

The four revolutions that marked the transition of the west from the mediaeval to the modern world were spread over a period of nearly four centuries. Though each produced a vast dislocation and some destruction, there was time for a more gradual adjustment. But China today is forced to face four revolutions all combined in one. The renaissance gave to Europe her intellectual freedom; the reformation brought moral and religious freedom; the political revolutions of America and France opened the way for political freedom and the industrial revolution which is still incomplete will in time bring industrial freedom. China is forced to face these four great issues in a single genera-

tion. This colossal undertaking is placed upon the shoulders of a small educated class who must lead to liberty the fourth of the human race that is the most conservative and the most unwieldy.

REVOLUTION IN THOUGHT

The renaissance or New Thought Movement marks the beginning of the upheaval of this fourfold revolution in the thought and life of China. The causes of the movement, both remote and immediate, seem to be as follows: The first cause may be traced to the breaking down of the old social system of China under the strain of modern life. The suffering caused by injustice and poverty, the fall of Yuan Shih Kai, the first president after his attempt to make himself emperor, together with the failure of the program of the new republic established in 1911 added strength to the growing discontent. The increasing bribery and corruption among the officials, the high-handed action of the militarists with their unpaid armies often degenerating into looting bandits, the severe economic conditions following upon the war, famine and flood, and the growing discontent among the sweated laborers in industry with their long hours and low pay have furnished the leaders of the New Thought Movement a basis for their revolt against the old order. The movement was brought to a head by the assault upon China's sovereignty by the twenty-one demands of the Japanese militarists, the failure of the Versailles peace conference to restore Shantung and the selling out to Japan by three Chinese officials in the Peking Cabinet.

A second cause may be found in the new democratic movements throughout the world which have exerted a strong influence upon China. The wide spread influence of the Great War, the arousing of national racial and class consciousness, the downfall of Prussian militarism, the establishment of the German republic, the apparent success of the Russian revolution and the glowing accounts of the people's government there have aroused the intellectuals and students of China. They have a feverish desire to find a speedy solution of China's ancient evils.

AWAKENING OF INTELLECTUALS

The widely diffused and silent influence of Christianity, contact with western thought, literature and life furnish the third cause of the movement. Many of the returned students from America, Europe and Japan stimulated the New Thought Movement. The first president was said to have traced the beginning of China's revolution to the day when the first missionary landed in the country. The Christian conception of one God, of one humanity, of a new way of life, of widespread public education, and a manifold social service and ministry of healing in the hospitals, the demand for the reform of foot binding, early marriage, and illiteracy, the emancipation of womanhood, and the evils of opium smoking, concubinage and prostitution all produced a widely diffused influence upon thousands of graduates of mission schools and colleges.

The fourth cause was the awakening of young China's intellectuals due chiefly to new ideas learned from the west. The chancellor of the National University, Tsai Yuan Pei,

the leader of the literary revolution, Hu Shih, and Mr. Chen Tu Msiu who attacked Confucianism and demanded a social revolution are among the outstanding leaders of the New Thought Movement. Their first publication was "Youth" or "La Jeunesse," which was followed by a score of other magazines eagerly read by students and the young radicals.

This renaissance of China furnishes an interesting parallel to that of Europe. Both marked a transition between the mediaeval and the modern world, for the life of China's masses is still ancient or mediaeval. Just as the movement in Europe was characterized by a revolution in thought, a revival of learning, a resistance to the abuse of authority, so is the New Thought Movement of China. The European renaissance in its passion for antiquity finds a parallel in the present movement in China to re-examine their ancient culture and literature in such writers as Moh Tzu and his law of mutual love. They are earnestly searching for all possible indigenous sources for the reconstruction of China. For the most part, however, this movement is marked by a passion for what is new. Both movements demand a critical study of the foundation of religious belief. Both began in the universities and academies among the young students and professors. Both led to the reform of literature and the adoption of a popular vernacular in place of the ancient classics. Both led an attack on ancient abuses and corrupt institutions.

INFLUENCE OF WEST

The renaissance of the middle ages was led by such men as Petrarch, Dante, Erasmus. Sir Thomas More with his "Utopia" and Luther with his vernacular Bible. The sources of the New Thought Movement of China can be traced chiefly to certain writers from the West. The streams of influence which have most powerfully affected the leaders of the movement seem to be the following: the pragmatism of James and Dewey, the vitalism of Bergson, the realism of Bertrand Russell, the non-resistance of Tolstoi, the mutual aid of Kropotkin, the socialism of Marx, the communism of Lenin, the "bolshevism and world peace" of Trotsky, the relativity of Einstein, the writings of H. G. Wells, Bernard Shaw, Oscar Wilde, the French novelists, etc. In the present publication era all of the above writings have been translated in Chinese and are being widely read together with Kant, Darwin, Spencer, Huxley and Tagore. Among the problems now eagerly discussed in their new thought magazines are those of labor, woman's rights, marriage, family, sex, language, education, politics and religion. Whole numbers are devoted to the criticism of religion or to the demand for its demolition or reform.

The visit of two noted writers to China has had a marked influence. Professor Dewey came in 1919 and stayed for two years. After lecturing for six months in Peking, he made a tour of China. All the popular magazines of the country brought out special numbers dealing with his philosophy. In Peking his subjects were Social and Political Philosophy, Philosophy of Education, Different Schools of Thought, Three Modern Philosophers—James, Bergson, Russell, Ethical Philosophy, and similar themes. Follow-

ing his lectures reports appeared in the papers all over China. These were later published in book form. In Peking one printing house alone has issued fourteen editions of Dewey's lectures which are said to have reached a circulation of 140,000 copies. Professor Dewey helped not only in improving the educational system by the application of his pragmatic philosophy to the practical affairs of life, but by offering a ray of hope to the discouraged leaders of China and assuring them that a solution to their problems could be found.

Bertrand Russell of Cambridge came in 1920. His philosophy was far more difficult for the students to understand and was over the heads of the majority. His influence, therefore, was much more limited. In addition to speaking upon Problems of Philosophy, Analysis of Mind, Analysis of Matter, Mathematical Logic, The Science of Social Structure, etc., he lectured on religion, bolshevism, and social reconstruction. He advocated free love when China should become economically independent, but some of the students in their eager revolt against the oppression of the ancient family system, did not wait to attain economic independence before practicing it. The deep moral conscience of China, however, with its long experience and practical common sense have risen far above Russell's doctrine of free love. He spoke with sympathy for China but with a deep pessimism that offered no hope of a solution, and unlike Dr. Dewey, he has left behind nothing deep and abiding.

NEW PHILOSOPHY OF LIFE

It is too early to estimate the final influence and results of the New Thought Movement. It proposes to give to the young men of China a new philosophy of life. Long docile and subservient in subjection to an emperor who was the son of heaven, the people took little responsibility for their own development. The present movement is giving a new attitude of mind to young China. Reverence for ancient precedent has given place to destructive criticism and the demand for new reforms. The movement has stimulated a hunger for knowledge, a thirst for education, a new social consciousness and a desire for foreign study and travel. It has begun a permanent democratization of the language and will doubtless lead to a movement for popular education. It is reforming the family and breaking down the old restrictions that separated men and women. It is opposed to a double standard of morality. There is a growing demand for the equality of the sexes in a new and more healthy social life. Old social distinctions are being demolished between the scholar, the farmer, the laborer and the merchant. The doctrine of the dignity of labor and the demand for useful work on the part of all are now taught. The leaders are working for the abolition of all false class distinctions of economic injustice and of special privilege. There is also a growth of a new social spirit of cooperation, the organization of groups that will in time learn team play and the bringing to bear upon China's problems of a common mind and a common purpose. This has been largely lacking in China's loose and self-centered individualism in the past. In place of the old superstitions of devils and dragons there is an in-

creased interest in scientific achievement, the construction of railways and telegraph lines, and the opening up of mines. The New Thought Movement now shows a passion for modern science which will in time reorganize and reconstruct China's whole social system and civilization.

The political possibilities of the movement and its probable far reaching influence for the reform of China were demonstrated in the students' uprising in May, 1919. After the failure to secure the return of Shantung at the Paris Peace Conference, three corrupt Chinese officials, Tsao, Chang and Lu, sold out to Japan and China's doom seemed certain. Instead of the age-long acquiescence of the past, the students of Peking planned an anniversary meeting on the date of the acceptance of Japan's humiliating twenty-one demands. They announced a mass meeting to recall "China's disgrace." A thousand students from all the schools attended a night meeting on May 3 and plans were made for a demonstration on the following day. Five thousand students quickly joined the movement. They planned to meet in front of the forbidden city, parade through the streets, visit the foreign legations and arouse public sentiment in opposition to the cowardly surrender by the government to the bribery of the Japanese militarists.

SPREAD OF MOVEMENT

The government at once used stern methods of suppression. Upon the arrest of those who were leading, all the students of Peking went out on strike. Students in other cities also joined the movement. Peking was divided into districts, and bands of students went out to lecture in order to arouse the people. Since public opinion was being inflamed the government issued a mandate, seized a hundred students and put them all in jail. Instead of being intimidated five hundred more students went out on the second day and gladly went to prison. On the third day a still larger number appeared. They marched to police headquarters and asked to be imprisoned with the other six hundred students. The shops started to close, the merchants of Shanghai struck and those in Peking prepared to join the movement. The cowardly government now became alarmed and released the students, who refused to leave the prison until all their demands were granted.

This is the first effective outstanding movement of public opinion of its kind in China since the revolution and it is of great significance for the future. The students next advocated the manufacture of home products and started a boycott against Japanese goods in all parts of the country. The conscience of the people of the country was aroused. This attack of the students upon the government was successful and they have not forgotten the lesson. They are the vanguard of China's new democracy.

The most serious aspect of the New Thought Movement is its anti-religious agitation. When the writer interviewed the two intellectual leaders of the movement he found that they were both frank atheists, and they stated that the majority of the students of the National University were agnostics who believed religion to be a "past issue." The proposal to hold a conference of "The World's Student Christian Federation" in China in March 1922 aroused a group of bolshevist students in Shanghai and Peking. On

March 21 the anti-religious movement issued its proclamation against Christianity. It was signed by seventy-nine men including Chancellor Tsai of the National University. Anti-religious organizations were quickly formed among students in Peking, Shanghai and several other cities. Their proclamation reads in part as follows:

1. The history of the church in Europe shows a record full of evils in the binding of man's thoughts, the encouragement of war, etc.
2. The church supports capitalism and opposes radicalism in every form.
3. In the past and at present the church has been an injury to China because: It has used low means of propaganda; it has caused the nation to lose her political rights; it has been connected with those in authority; it has used smooth words; it has monopolized education.
4. Most Christians are rice Christians. Their morals are low and they hypocritically accept the doctrine of the church.

The movement rehearsed the crimes committed in the name of religion in the past ages and tried to rule religion out of court. This drove the Christian forces to restudy their own position and strengthen their own line. It also caused non-Christian leaders in the interest of truth and science to point out the unscientific attitude of the leaders of the movement who were by their exclusion of religion denying liberty of thought to the whole movement. The leaders were encouraged in their revolt by the orthodox Confucianists who were alarmed at the growth of Christian thought among students and the masses of China; by anti-religious influences from Russia, the lectures and writings of Bertrand Russell, the influence of Chinese students who had returned from France with their materialistic atheism, the natural revolt of many honest men against the alarming growth of the exploitation of sweated labor by capitalism; and finally by the mixed motives of men of evil lives who wanted to sweep away all moral restrictions and have complete license like the revolutionaries of France under the worship of the Goddess of Reason. The misconception of many was indicated by Bertrand Russell's definition of religion: "By religion I mean a set of beliefs held as dogmas, dominating the conduct of life, beyond or contrary to evidence, inculcated by methods which are emotional or authoritarian, not intellectual."

Among the chief subjects of attack on Christianity by the anti-religious section of the students, is the apparent alliance of Christianity with capitalism and militarism and its failure to condemn or prevent war. They also attack the doctrine of creation, the virgin birth, miracles, the resurrection, the doctrine of original sin, and the belief in the goodness of God as inconsistent with the evil in the world today. No obscurantism nor orthodoxy of mediaevalism can possibly meet the present New Thought Movement in China. Though fraught with danger it bears the same promise as that of the renaissance of Europe. It is thus far lacking chiefly in moral and spiritual dynamics. Without such moral foundation it may lead to temporary moral and social degeneration during the transitional period that follows most revolutions, like that of the age of the Goddess of Reason in France, and the red terror in Moscow with a dictatorship that for a time denied religious freedom. It is just here that Christianity can supplement

what may become a true intellectual renaissance followed by a moral and spiritual reformation similar to that led by Luther in Europe.

Feeling this need a series of lectures was arranged for the students in Peking. On the opening night the Chenkwang theatre was crowded and several hundred were standing. I spoke on "The Present World Chaos and Proposed Roads to Freedom." On the following nights the largest church available was filled with some eleven hundred non-Christian students. The second night I spoke on "Christianity, a Progressive Religion," showing that civilization involves the harmonious development of the material, intellectual, social, aesthetic, moral and spiritual life, and that to omit any one of these elements cripples the individual and the nation. We then asked whether the influence of pure Christianity in each of these six spheres had made for progress.

INTERPRETATION OF CHRISTIANITY

On the next night I spoke on "Jesus' Ideal of a New Social Order." After discussing the causes of the world wide social and industrial unrest, we took up the various proposed solutions, such as state socialism, anarchism, syndicalism, guild socialism, communism, bolshevism, etc. I then discussed the principles of Jesus and their application to a new social order involving the moral organization of mankind in a Kingdom of God or a Commonwealth of Humanity. On the closing night I was assigned the subject, "Jesus' Philosophy of Life." At the close of this service some four hundred students signed cards as inquirers and were enrolled in Christian Bible classes to make a scientific study of Jesus' Way of Life. After each address the meeting was thrown open for questions. The intelligence and fine spirit shown in these questions revealed an openness of mind, a real heart hunger and an absence of carping criticism that gave evidence of the fact that the heart of China's students is as sound as ever.

In Tientsin over two thousand young men attended the lectures each day, and there were over four hundred inquirers desiring to enter Bible classes, while two hundred prepared men expressed the desire to enter the Christian life. In Chefoo nine hundred and fifty registered as inquirers to enter Bible classes and over two hundred made decisions for the Christian life.

In the midst of the corruption of Chinese officials, the growth of banditry, lawlessness and disorder, we see signs of hope in a real intellectual renaissance among China's students and intellectuals. There is need and promise also of a religious reformation that shall finally lead China from the mediaeval into the modern world.

Contributors to This Issue

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The Education of Lincoln

By William E. Barton

WHEN Abraham Lincoln went to congress in 1848, he found himself confronted with a blank which he was expected to fill out, giving an outline history of his life. Opposite the word "Education" he wrote, "Defective." All his life he was painfully conscious of the defectiveness of his education. If by education we are to understand the completion of any course of study in school or any fixed curriculum in preparation for entrance upon the work of his profession, then Lincoln's education was indeed defective. But the world, as it studies the life of Lincoln, tends more and more to think of him as a man with a fairly good education, and one in some respects almost ideal for the task which he assumed. Let us review, rapidly, the grades of his education, and his several promotions as a scholar.

First were two brief periods of study in Kentucky "blab-schools" where the pupils studied aloud to assure the teacher that they were not wasting their time. His two teachers were Zachariah Riney and Caleb Hezel. Probably his only text-book was a speller, and the first is said to have been Dillworth's; but later he used the Webster "Blueback." The method of instruction in that day was that the pupil should spell through the book several times before he learned to read. His first reading lessons were the short sentences given as exercises under each group of words. A student had to be proficient in spelling separate words before he was allowed to put words together. The single letter was supposed to be the unit of instruction, and the next unit was the word. As the alphabet was first learned from A to Z before any words were constructed, so the spelling-book was spelled through before sentences were constructed. Lincoln became a good speller. His misspelled words in after life were very infrequent.

In Indiana, Lincoln attended school for three brief periods, his teachers being Azel W. Dorsey, Andrew Crawford, and a man named Swaney. There he studied the English reader, and he made some progress with Pike's Arithmetic. There was habitual use of the English Bible as a text book for reading. In his home, he read the Bible, Weems' Life of Washington, Robinson Crusoe, Aesop's Fables, Pilgrim's Progress and an unidentified History of the United States. Later he read Arabian Nights, Weems' Life of Franklin, and the Statutes of Indiana. It was an excellent library. It would be well for almost any American boy to have these books and no others for a full year.

BEGAN TO READ POETRY

In New Salem, he studied Kirkham's Grammar, and he used thereafter remarkably good grammatical forms, though he often split his infinitives and made some minor errors of diction. There he studied surveying and law. There he began to read poetry, and there he read books on religion, some of them adverse to religion as there and then understood. By this time he was twenty-eight years of age and had been admitted to the bar. He removed from New Salem to Springfield, and began the practice of his profession.

We are now to think of his formal schooling as complete. When he said good bye to Mentor Graham, who taught him grammar, and to the friends who helped him to a knowledge of surveying, he may be understood to have graduated. He knew that many men in his profession in Illinois had more of formal education than he possessed. He knew that to a certain extent he was handicapped for lack of more learning. But he decided not to go to school any more. He could write a neat and legible hand. He was master of a good, clear English style. He was able to think logically and to say what he wanted to say either with voice or pen. His education was not so defective as might have been supposed.

It is alleged that in his youth Abraham Lincoln "read every book he could get his hands upon"; that he "borrowed every book within fifty miles." We must allow something for exaggeration, but in his youth, he would appear to have been a diligent reader. He got bravely over it. As Herndon says, "he read less and thought more" than any other man in public life in that day. For the most part, we read too much; and almost every one reads too much trash. The time we waste in useless reading is worse than wasted. We weaken our memory by reading so much that we do not care to remember.

SCHOOL AND AFTER

But Abraham Lincoln's education did not stop with his schooling. He was not even one of those men who looking back are able to say that his education was interrupted by his schooling. He learned in school and he learned after he left school. In school he had no desk, but sat on a puncheon seat, whose four legs were driven through auger-holes and not sawed off where they projected above the surface of the seat; that would have been a needless concession to the flesh. If he wanted to write, he put his bare feet on the puncheon in front of him, and made a desk of his knees. His teachers knew nothing of modern methods and the methods they knew were defective enough, but he learned. "Lickin'" and "L'arnin'" went together in those schools, and Lincoln got both in school and afterward. Nature's method of teaching is a word and a blow, with the blow first.

In February, 1860, Lincoln went to New York and delivered his Cooper Union address. He continued his journey into New England and spoke at New Haven and elsewhere. Rev. J. P. Gulliver talked with him after his address in Norwich, Connecticut, and wrote out the interview as he remembered it. This was widely published in 1865, soon after Lincoln's death, and appears in Brockett's Life of Lincoln, published in that year, as follows:

"I want very much to know, Mr. Lincoln, how you got this unusual power of 'putting things.' It must have been a matter of education. No man has it by nature alone. What has your education been?"

"Well, as to education, the newspapers are correct—I never went to school more than twelve months in my life. But, as you say, this must be a product of culture in *some* form. I have been putting the question you asked me to myself, while you have been talking. I can say this, that among my earliest recol-

lections, I remember how, when a mere child, I used to get irritated when anybody talked to me in a way I could not understand. I don't think I ever got angry at anything else in my life. But that always disturbed my temper, and has ever since. I can remember going to my little bed-room, after hearing the neighbors talk of an evening with my father, and spending no small part of the night walking up and down, and trying to make out the exact meaning of some of their, to me, dark sayings. I could not sleep, though I often tried to, when I got on such a hunt after an idea, until I had caught it, and when I thought I had got it, I was not satisfied until I had repeated it over and over, until I had put it in language plain enough as I thought, for any boy I knew to comprehend. This was a kind of passion with me, and it has since stuck by me, for I am never easy now, when I am handling a thought, till I have bounded it north and bounded it south, and bounded it east and bounded it west. Perhaps that accounts for the characteristic you observe in my speeches, though I put the things together before."

"Mr. Lincoln, I thank you for this. It is the most splendid educational fact I ever happened upon. This is genius, with all its impulsive, inspiring, dominating power over the mind of its possessor, developed by education into talent, with its uniformity, its permanence, and its disciplined strength, always ready, always available, never capricious—the highest possession of the human intellect. But let me ask, did you not have a law education? How did you prepare for your profession?"

"O, yes. I read law, as the phrase is: that is, I became a lawyer's clerk in Springfield, and copied tedious documents, and picked up what I could of law in the intervals of other work. But your question reminds me of a bit of education I had, which I am bound in honesty to mention. In the course of my law-reading, I constantly came upon the word *demonstrate*. I thought, at first, that I understood its meaning, but soon became satisfied that I did not. I said to myself, 'What do I do when I *demonstrate*, more than when I *reason* or *prove*? How does *demonstration* differ from any other proof?' I consulted Webster's dictionary. That told of 'certain proof,' 'proof beyond possibility of doubt'; but I could form no idea of what sort of proof that was. I thought a great many things were proved beyond a possibility of doubt, without recourse to any such extraordinary process of reasoning as I understood demonstration to be. I consulted all the dictionaries and books of reference I could find, but with no better results. You might as well have defined 'blue' to a blind man. At last I said, 'Lincoln, you can never make a lawyer if you do not understand what *demonstrate* means.' And I left my situation in Springfield, went home to my father's house, and stayed there until I could give any propositions in the six books of Euclid at sight. I then found out what '*demonstrate*' means, and went back to my law studies."

I could not refrain from saying, in my admiration for such a development of character and genius combined, "Mr. Lincoln, your success is no longer a marvel. It has been a legitimate result of adequate causes. You deserve it all, and a great deal more. If you will permit me I would like to use this fact publicly. It will be most valuable in inciting our young men to that patient, classical and mathematical culture which most minds absolutely require. No man can talk well unless he is able, first of all, to define to himself what he is talking about. Euclid, well studied, would free the world of half its calamities, by banishing half the nonsense which now deludes and curses it. I have often thought that Euclid would be one of the best books to put on the catalogue of the Tract Society, if they could only get people to read it. It would be a means of grace."

"I think so," said he, laughing: "I vote for Euclid."

It is evident that in some minor particulars, Mr. Gulliver's memory was a little at fault, as for instance, where Lincoln is quoted as saying that he "became a lawyer's clerk in Springfield." That was what Mr. Gulliver under-

stood when Lincoln told him that he began his legal career in the office of an older lawyer. It is interesting also to note another minor error in which he is made to say, that in his effort to learn the meaning of the word "*demonstrate*," Lincoln "went home to his father's house."

THE HIGHER PROOF

Undoubtedly Lincoln used the expression "went home," and Mr. Gulliver supposed he meant that he went to his own father's house at the beginning of his legal career. As a matter of fact, that was not what Lincoln meant. He went to his own home in Springfield after his one term as a member of the house of representatives in Washington. Then was the time he discovered a higher form of proof than the supplement of a fact by a preponderance of evidence. His biographers, Nicolay and Hay, give us the correct background for the Gulliver interview:

It was at this time, that he gave notable proof of his unusual things, acquired by contact with a great world, had shown him powers of mental discipline. His wider knowledge of men and things, acquired by contact with a great world, had shown him a certain lack in himself of close and sustained reasoning. To remedy this defect, he applied himself, after his return from congress, to such works on logic and mathematics as he fancied to be serviceable. Devoting himself with dogged energy to the task in hand, he soon learned by heart six books of the propositions of Euclid, and he retained through life a thorough knowledge of the principles they contained.*

It is to be remembered that Lincoln was at this time 40 years old. He had been four times elected a member of the legislature and had served a term in congress. We have another and not less remarkable evidence of Lincoln's power of self-discipline, his determination to gain a post-graduate education. In 1859 he was engaged in what was probably his most important law suit as he then believed, and went to Cincinnati to try the well known Reaper case, in which he was associated with Edward M. Stanton. The story is well known how Stanton refused to permit Lincoln to plead and of Lincoln's bitter disappointment, but he did not sit down and sulk about it. He determined to improve his education. Mr. Ralph Emerson, who was his client, has told the story:

When the hearing was through, Mr. Lincoln called me to him as we left the courtroom, and wanted to walk and talk. For block after block he walked forward, silent and deeply dejected. At last, turning to me, he exclaimed, "Emerson, I'm going home." A pause. "I am going home to study law."

"Why," I exclaimed, "Mr. Lincoln, you stand at the head of the bar in Illinois. What are you talking about?"

"Yes, yes," he said, "I do occupy a good position there, and I think that I can get along with the way things are going there now. But these college trained men who have devoted their whole lives to study are coming west, don't you see? They study on a single case perhaps for months, as we never do. We are apt to catch up the thing as it goes before a jury and trust to the inspiration of the moment. They have got as far as Ohio now. They will soon be in Illinois."

Another long pause. Then stopping and turning to me, his countenance suddenly assumed that strong look of determination which we who knew him best sometimes saw on his face, and he exclaimed:

"I'm going home to study law! I'm as good as any of them, and when they get out to Illinois, I will be ready for them!"

*Nicolay and Hay, 1:208,209.

He finished and at once became very cheerful, as though he now saw a clear path before him.

Added to all the rest, Abraham Lincoln had a training of sympathy and a discipline of conscience and a strengthening of will which made him quick to discern a duty and able to act with gentleness, discrimination, decision and firmness.

If education be defined as a wide knowledge of the things contained in books, Abraham Lincoln had little of it. He called himself a "mast-fed" lawyer, one who had gotten his scant fattening from what he could root out in the woods instead of what was thrown to him in the pen. Growing up where as he said there was "absolutely nothing to inspire one with ambition to secure an education" he learned what he learned, and he kept on learning. It is well for our children to hear from us what good use Lincoln made of his few books in youth. It will do us good if our children turn around and tell us how he mastered Euclid at forty, and went home to study law at fifty.

If education be a discipline of mind and character which fits a man to do well his appointed work in the world, Abraham Lincoln was a man of liberal education.

God Walking in the Garden

By Rufus M. Jones

WHAT could be more naïve and childlike than the story of God walking and talking with Adam and Eve in the quiet cool of the day. The picture is drawn precisely as little children draw pictures. Look at the little child's first drawing of a man, a house, or a horse. There are only a few crude lines, no perspective, no shading, and only by a generous gift of interpreting symbolism can the spectator find the intended object. Yes, but the child has *begun* to observe, to see, to feel, to create. Once Raphael, Murillo and Turner were at that crude stage and they succeeded and arrived because they *began*.

It was a great beginning when some ancient picture writer, telling the story of origins, saw one thing clearly, namely that God must have been companion to the first persons that ever lived. His thought of God is crude enough. He draws him with hands and feet, and he assumes that God prefers the cool of evening to the heat of noon as a time for walking and talking. But even Michael Angelo with all his sublime genius, drawing no longer with child's pencil, has pictured on the walls of the Sistine chapel the finger of God awakening Adam to consciousness of life and spirit, and there lies the newly created man gazing in wonder and amazement as he rises from the stage of moulded clay to the stage of spiritual life and companionship with the Creator who is making him for this higher life.

Again we have a picture, still drawn with the touches of artlessness and innocence, of God coming to meet Abraham at his tent door, just where God might be expected to meet a man who needed him. Great issues are on. Moral problems are being decided and Abraham is given a glimpse

of the mind of God as he deals with the issues of human destiny. The scenery and setting are simple and primitive. We are taken back to the stage of unalloyed anthropomorphism, though to be sure the long word was not yet coined. God is conceived in human shape. He thinks like a greater man and he acts like a man. But the thing to underscore is this: Men in these far away days had a deep and unescapable conviction that God was a companion and shared His life with them.

A PRESENT COMPANION

Jacob is a strange, double-personality character,—a successful grasper and a man who sees God as his grandfather did. At Bethel, at Mahanaim and by the Jabbok he was met, each time in a difficult crisis of his affairs, and he discovered God close at hand. The pictures are still childlike, though there is something sublime and epic about the stairway of celestial figures, and about the lonely divine wrestler who holds the man at close grips. Here again the thing that matters is the fact that men expected God to come into their life, to have a real relation with them, and to be, both in toil and trouble, a present companion.

The story-narratives of the old testament are charged with the idea. At almost every crisis of invasion or of deliverance there was an outbreak (the word is not too strong) of consciousness of God in the midst of his people. What greater word could have voiced the fact than the testimony in Deuteronomy, attributed to Moses as his farewell song: "He found him (Israel) in a desert land and in the waste, howling wilderness; he compassed him about; he cared for him; he kept him as the apple of his eye. As an eagle that stirreth up her nest, that fluttereth over her young, he spread about his wings, he took them, he bare them on his pinions." Here once more we have bold figures in terms of a man or even of a bird, but what a depth of conviction breaks through the simple, vivid picture that God is a present reality and a living cooperating companion.

DIVINE PRESENCE

More moving still is the witness of that unknown sufferer who cried out of the deeps of his own experience: "The eternal God is our dwelling-place and underneath are the everlasting arms." He still talks about "arms" and he uses picture-language, though it must be called lofty and refined, but what certainty, what intimate acquaintance, what help in time of trouble, what fortification to withstand the world! We pride ourselves on having outgrown anthropomorphism and the picture-thoughts of God, but let us beware lest in sloughing off the primitive and childlike way of thinking we may lose with it the mighty experience of divine presence. There is a proverb about throwing out the baby with the bath! I am making no plea for the preservation of babyism nor for clinging to the dolls of the cradle-stage of life. But nothing is more important than the maintenance of that great stream of experience and testimony of God here with us in the joys and struggles, the triumphs and defeats of life. A great Christian poet, depressed over the loss of vision and the power to feel moving realities, broke out in words of strong emotion:

Great God! I'd rather be

A pagan suckled in a creed outworn—
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreath'd horn.

I have no desire to return to paganism even to see Proteus, nor do I long to return to the childhood period of the race even though it took me back to Eden in unspoiled Mesopotamia, but what I do prize above all the rubies I have ever seen is the capacity to find God here now, both in the cool and in the heat of the day, walking with me in the garden or on the street or the lonely desert—a real, living, intimate companion of the day or of the night. If we do not find him walking with us, it is not because he has vanished of his own accord, or been banished by the hypotheses of science, or been driven from the world by its sin and wickedness. It is because we have failed to cultivate our vision, our power to see him, our gifts of communion and fellowship. The ladder seen at Bethel is pitched still "betwixt heaven and Charing Cross," the Christ still walks the water, "not of Gennesaret but Thames." We have trained our eyes to see *things*, to count dollars, to measure distances. We have neglected the most important capacity that belongs to a man, the capacity to see God and to feel the everlasting arms.

Youth Speaks to the Church

By Robert E. Lewis

A FIRE of discontent smolders in our breasts. But please do not send for the celestial or, at any rate, the ecclesiastical fire wagons to put the hot flames out! You would not douse us into silence, nor leave a heap of wet ashes in our souls, for we are all friends, and your hearts are kindly. Although you, the priests and laymen of the church, have done much for us, you are burdened on our behalf. You are much concerned.

Have you thought why? Have you considered that Youth can relieve your anxiety? We have the answer to your problem, for we are the problem. Youth can be solved not from the outside but from within; not by the church boards of the elders, not even by the pulpit. You are all above us, or behind us, and yet we love you. May we say respectfully and firmly that ours is a new day? And may we say much more than that, and not be considered impertinent? As we talk together can you not see that we are dead in earnest? All things are new. The old world has passed away—excepting in the church. And the church and all things are soon to be ours; we, the children of the twentieth century.

We have come through the fiery fumes of the hell which the older generation made and called it war. We bear the marks of your era in our souls and upon our bodies. We are discontented with the world as we see it, for Jesus' way of life does not characterize it. We know that you taught us to call him "Lord, Lord," and that you have done many good and useful things, but we are in touch with the

world as it is and, let us tell you frankly, we do not find it like Christ. Is it true, elders and laymen, as they charge against you, that you have shaped and reared a world to hypocrisy? We join your resentment of the charge, but we are coming into deadly grapple with the conditions about us and we are dumfounded. We do not wish to be rude or captious; we just want to talk with you.

First of all, please explain to us why there are two hundred denominations? Oh, yes, we know about the old strifes and persecutions; about the creeds and differences in church organization, but really we of the Youth movement are not interested in such explanations, they seem to be entirely outgrown and to belong to another age. We do not care particularly about any denomination, even a large one. All the divisions, disorganization, multiplicity of boards and agencies, seem to be crossing and recrossing their tracks like the milkmen on their delivery routes. Each house must get its milk, and two hundred rival milk wagons and dealers compete in getting the milk to the various doors along the streets. Why does religion have no higher ideals in organization than petty business? Ought it not to be the simplest, most comprehensive, most Christ-like, and the example for all?

We have heard your sermons on the advantages of denominations, on the work of the big societies, on the amount of money raised, the numbers of new converts, on the sacred history of each sect, on the new Conquest movement, and other points of vantage in the present way of doing things, but, priests and laymen, we are less than convinced; we are disturbed. We feel like becoming bolsheviki or some kind of more practical radical. And this is why. The Youth movement is inevitable and it is overwhelming. In a short time we will be in full possession of all your affairs, and we do not expect to find them in very good condition. Let us tell you what Youth expects to do.

We are going to have one church of Christ in every town and city for all who worship according to conscience. Some people seem to think the only way to accomplish this is by consolidating all the creeds and forms of church services into one. We do not. Creeds and ceremonies are of not much importance to our world, though we grant that to yours they have been central factors.

That is the exact difference.

We are not going to have the church unless it is vital. Life is vital; and life with Jesus will take care of heaven. The creedists have made a mess of it, have they not? Jesus did not belong to them, did he? In business, in government, in law, in economics, in industry, in the city, in the open world, in society, we see the need of an effective unity of Christians, brought together and for action.

The greatest travesty of Christendom is not war, is not industry, is not Russia, but is the unrealized possibilities of Jesus in human relations.

The Youth movement will wipe out unreality and disunity. Let the different groups of worshippers retain those forms of service and those statements of faith which best serve them, but, above all, there will be for us one church of Christ for action.

We are afraid to wait. Jesus himself was young. Youth

now asks for proportional representation, say one-fourth to one-half, in all legislative halls and upon all administrative boards of religion. We are afraid to wait for fear we will lose our ideals as our betters seem to have lost them through compromise. It does not matter how many of us are martyred for such a cause. Religion cannot continue soft and make a challenge to youth.

Do you know, elders and laymen, why your vast Interchurch World scheme utterly failed? It was not because of the boycott of the steel and other big interests. It was not because of lack of vast organization. It was not for the lack of a challenging method.

What then? This was the supreme cause of failure: The Interchurch World plan if successful would have fastened the sects (you don't like that word, we know, but that is how the world speaks of us) upon American life and the dependent lands for fifty years to come, and we are not prepared to submit that long.

Our cheeks burn with shame as we listen to the prayers of the leaders of religion in Japan, China and India, to be relieved of your denominationalism which is not only meaningless to them but a terrible impossibility. If they were not convinced that it would interfere with international good will, they would now issue their declaration of independence. Jesus to them is cosmopolitan, humanitarian, serving, sacrificial; more like Ghandi than like Foch, more like Confucius than like William II, or Pobendonostsef, or Pius X.; more like Tagore than like Judge Gary or

Charlie Schwab; more like Jane Addams.

Please do not think we wish to lecture you. We are moved too deeply for that. Jesus to us is life. Without him our age is dead, not only materially but ideally, as dead as the stone age. This is the age of iron and of invention. It has made killing a high science. Shall we fritter away these golden days by dreaming that all will come out well? No; for we are realists. We must harness up all the functions of science, production, justice and liberty to the standards of Jesus. Can we do it with two hundred unrelated sects as the means, and with the prevailing interpretation of Jesus as the motive?

Perhaps we should keep silent. We rather dread the sound of our own voice; but we have been silent. We have listened. Now the voice of Youth is speaking from two hundred and fifty college halls. You hear them in the vast concourses of the orient. The sea is re-echoing its demands. The grinding wheels of industry have thrown up into our faces the misshapen forms of men; of women crazed by social helplessness; of children damned to unnecessary poverty. These Youth has seen and heard.

We, the Youth of the land, speak to you ministers and fathers of the church. Can you not see the picture? Will nothing move you to act? Will you give us unity and spiritual power, or must we seize it? Do not think us emotional, though we are young. We are in deadly earnest. Shall we find the way of Jesus in spite of your forms and divisions; or shall we wander?

Moving the Country up to Town

THE terms of derision that the town dweller once applied to the countryman are now in the discard. Once he was called a "yokel," one who drove the oxen under the yoke and partook of their slow, brutish ways—a man without culture or manners. The "boor" of old literature was the countryman whose life was one of isolation and detachment from the culture of the better bred town folks. The term was derisively applied to those who exhibited bad manners and crude ways and were without those touches of courtesy that make for gentility. It came from the Anglo-Saxon "gebur" and finds modern usage in the Dutch Boer of whom we heard much in the days of Oom Paul Kruger and his Boer republic.

Then there is the "country bumpkin" of the days of our boyhood, a term of derision that our fathers submitted to at the hands of their proud city cousins. The bumpkin was a rough, awkward device used on sailing ships and the word was applied to the ungainly ways of the country-lad in England and New England to describe his awkward personal deportment in contrast to that of the well-dressed and finer poised city youngster. We who write now can remember when we were just plain "clodhoppers" in contrast to the even keeled sailing of the city chap on smooth board walks.

* * *

Class Contempt

In older times there was the word "villean", which was at first a term of class derision and contempt for the rural village dweller who was a sort of unattached serf. His class, as a fringe of the serfdom of feudal days emerged all too often as lawless fellows simply because they were held under the leash of certain prescriptions. Another derisive term was "churl," i. e., a gruff, ill-tem-

pered man, a surly fellow, such as any of us are likely to become as we grow old unless we have companionship and culture and a will to keep down the growing distempers of increasing years. The churl was a farmer and his lonely life, his habits of solitude and that lack of the courtesy that comes through much mingling with others made him characteristically a surly man of few words and those much to the point.

All these are terms that have been used to transfix the countryman as one of lesser estate and lower class than the city dweller. The former was caught in the mesh of circumstance and forced by his very isolation to habits of crudity, ill-manners, awkwardness, surly temper and a lack of all those things that social commingling brings. The city man despised him, not because he was a poorer man in honest worth, or died for his country less bravely, or was less honest and industrious or had a colder heart or a duller conscience, but because he was less favored by fortune. Without paying tribute to his own adventitious circumstances the more fortunate town dweller, as all men do, arrogated as his own the fortunes that had been bestowed upon him and thought the countryman a man of baser metal because he was moulded in cruder form by the life he was compelled to live. In the same way we despise the "dago" who once made Rome the mistress of the world, and the "hunkie" who sent us Kosciusko, gave the world John Huss and Sobieska, and puts Maysarik and Benes among great moderns.

* * *

Emerging From Isolation

But the countryman is today emerging from isolation and all the train of crudities that it enforced upon him. He never lacked in courage, sympathy, hospitality, friendship, patriotism, honesty, or any of the fundamental virtues by which men live; he lacked

only in the veneers of social living and, to his credit, also in many accompanying artificialities and devious under-currents. His emergence is due to those eminently democratic devices known as better transportation, modern means of communication, the public school, and representative government, or, in more concrete terms, good roads, rural mail delivery, telephones, automobiles and the American ideal of one citizen one-vote and a vote for every citizen. These devices speed up his social contacts, make them more frequent and habitual, and render him less an isolated and more a social being. He now knows what goes on in the world daily and talks with his neighbors whenever the impulse moves him.

There are no more long winters of isolation in which he grows churlish, no merely rare visits of his young folk to town where their awkward manners and rude clothes and staring at things strange to their eyes label them "bumpkins". He can now wear his clothes with as much ease as the city dweller, and his manners are equal to any except those who have nothing to do but to cultivate the artificialities of social comportment. He visits on equal terms with the town-folk, and they no longer act patronizingly, when they call upon him. The advantages of the town have been extended to the farm, and many a city dweller would be glad if only he could have some of the advantages of the farm moved into town.

But better roads do not mean that roads are yet good enough. Too many farmer folk still live all winter miles out along a streak of mud between fences. Autos are to no one so great a boon as to the farmer because they help to abolish distance; but why should he abolish distance in dry weather and still be an insuperable distance away when it is muddy? It is quite as logical to keep a mud street in the town as a mud road in the country, and it is just as good business to build a good road as it is to build a good fence or barn.

Good roads increase the ease of communication and make church going more regular. They permit the church to reach out to a wider field and thus increase the area of its influence. If the city had churches but no walks upon which people could come on muddy days, it would certainly be good church business to urge the building of walks. Just as those who want consolidated schools as a means of better education must begin with good roads agitation, so must those who want better churches agitate for better roads as the means of obtaining them. Better roads mean better churches, better schools and a better social life as well as more accessible markets and higher values on the land. They not only make the town accessible as a market but they bring the good things of town life out to the farm. Nothing helps more to turn town contempt toward the "country boob" into a wholesome regard for an equal in both business and society than to move the farm nearer town by a couple of hours through a good road for travel.

* * *

Modern Country Community

But now there arises another problem with the coming of quickened transportation and communication. The rural church was centered in a neighborhood of small radius. Like the rural school it must be within easy riding distance for the horse vehicle and the poor dirt road. With the coming of hard surfaced roads and the automobile the old neighborhood grouping expands into a modern country community. It is easier to go ten miles today in an auto than it was to go three yesterday in a spring wagon or surrey. The little old-time, one-roomed rural school is yielding to the new consolidated, graded community school. The market town tends more and more to become the community center. The rural youth go in increasing numbers to the near-by town high-school. The recreational interests of the young people center in the town more and more. The social interests of the parents follow those of their children into the school and community and recreational centers. The families that are ambitious enough to covet better education for their children also covet better advantages in church and religious instruction. The town church,

with its resident pastor, graded Sunday school and young people's organizations, invites attendance by offering more adequate religious training. As a result the more advanced and abler of the farm families are steadily being drawn off from the rural community, and the rural church loses leadership.

The change in the character of the rural community is one of the most profound and epoch making changes in American social life. It is not spectacular but it is as steady and as irresistible as a glacial drift. It means a larger, better social life for the farmer folk. The coming of better roads, better schools, better market facilities and better recreational life means the coming of a higher culture. Will the rural church reluctantly and stubbornly yield to the change and follow after much loss to religious culture, or will it keep to the forefront of the procession and reorder its life and organization as rapidly as new adjustments demand? If it clings to the old sectarian moulds it will be broken on the wheel of progress. If it yields, like a growing organism, to the changes made necessary by progress and growth, it will hold its own with other institutions serving the country and strengthen religion's power. This it cannot do as a sectarian church whose center is its creed and whose program is concerned only with its denominational enterprises. But the church whose center is Christ and whose program is, first, intensive service to its community in all things good, and then to the whole world as unto itself, the passion to serve will so overcome narrow sectarian interests as to bring readjustment to the changing community life.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

Transformed by Kindness*

THERE are many secondary lessons in this narrative of Jesus and Zacchaeus. We have space only for the most important one; we find it in the great change that came over Zacchaeus as a result of his contact with Jesus. "The Son of man came to seek and to save the lost." I love to brood over this loving attitude of my Master; he not only saves, but *he seeks*. If you had asked the average citizen of Jericho that morning who the most hardened and hopeless man in town was, you would have been told that it was that rich head of the tax-gatherers, Zacchaeus. Jesus sought him and saved him. This gives me hope. If Jesus came to any town today we may rest assured that he would seek out those most needing his help first of all. This was his procedure in Jericho that eventful day.

It is not difficult to picture this little Jew. There was nothing attractive about him, and, no doubt, the very uncharitable attitude that people had always taken toward him, made him what he was. As a lad he was probably treated shabbily, hence he resolved to make and save money, so that he could compel some degree of respect upon the part of his townspeople. There are many instances like that in history. He saved and he began to feel the power of money. In his anxiety and eagerness to gain more money he sacrificed his scruples. Becoming tax-gatherer he found a new power and a chance to increase rapidly his possessions. What a joy it was to screw down the taxes upon some person who had sneered at him. Dedication to his work, combined with unusual ability, brought him to the notice of those who farmed out the taxes for that district, so that at last the day came when he was able to outbid all competitors and thus establish himself as the chief-publican. Now he was the most powerful, the most infamous and most hated man in the community. He made a pathetic figure passing down the streets. So small was he and so insignificant in appearance; his very attempts to assume the airs of office made him ridiculous. Pathetic but powerful was the head tax-collector.

For a couple of years stories, more or less vague, had been filtering into the city about a certain Galilean carpenter. It was

*Lesson for Feb. 18, "Jesus and Zacchaeus." Text: Luke 19:1-10.

told how kind this man was, what cures he wrought, what crowds followed him to hear his marvelous speech. Once they had offered to make him king but he would not accept; he seemed not to be interested in worldly success. A poor man to begin with, he seemed not to value money at all. A man named Judas, from Kerieth, carried the purse and friends contributed the small amounts needed by the Master. Certain pious women gave generously to his cause. Once, they said, when asked to pay the temple tax, his followers, being fishermen, went out and caught enough fish to pay the bill. A number of men had given up their regular occupations and were following him about the country. He was a powerful preacher, and his chief theme was "Love." The more despised a person was, the more this Jesus seemed to care for him. He had touched lepers and healed them. He had converted a harlot in Samaria. A tax gatherer named Matthew had given up his job and had made a great feast for Jesus and now was one of his disciples. These and similar tales had sifted into the prosperous city in the Jordan valley.

And today Jesus was going to pass through Jericho. The town was all astir over this event. The Great Teacher and Healer was actually going to pass through their own city—they might see him—they would see him—how did he look? what would he say? Once a blind man had been healed there; would anyone be healed today?

Vibrations were also going on inside the head of the little Jew who sat at the desk in the county treasurer's office, the lonely little rich man, who now possessed more money than anyone in town, but who, with his family, was hated into isolation. There is something very pathetic about Zacchaeus.

Now there is a hastening of footsteps in the hot streets of the easy-going city, a babbling of voices; it must be that the Great Man is here. Zacchaeus rushes out of his office; yes, there is the procession; evidently Jesus is not going to honor the town by stopping today, he is passing on through the main street. So vast are the crowds that Zacchaeus, standing upon the edge, can-

not even see the Master. His ready wit comes to his aid. Some distance up the street is a large tree with low-hanging limbs. The little man runs up the street and climbs into the tree. Now he can look down and see plainly the famous man from Galilee, and probably no one will know that he, the publican, is there.

Jesus approaches. He is talking to those nearest him. What a noble and tender face; what a kindly, resonant voice; how changed are the faces of those who are listening. O, to talk with him! And now a strange thing happens, for, when directly under the tree, Jesus himself looks up and, smiling in his winsome, heart-stirring fashion says: "Zacchaeus, come down, for today I must stay at your house." Again Jesus had selected the most needy case.

The procession is over; breathlessly the people move away to a safe distance where they may keep an eye upon the publican. Zacchaeus finds it at once the most terrible and most glorious day of his career. Hours pass in that leisurely land. The feast is over and the Master and the publican sit face to face in the proud house of wealth. What Jesus said we do not know; what Jesus ~~was~~ we do know. The hour for departure has come, Zacchaeus must act and right nobly does he rise to the hour. Standing up he seems to transcend himself. He speaks: "Behold, Master, half my goods I here and now dedicate to the poor, and to him whom I have injured I return four-fold." The speech shook the little man to the depths. It meant nothing other than a complete revolution of his inner life. And what caused it all? The presence of Jesus! Once three young men spent an afternoon with Jesus—they went away transformed. Once a proud doctor of the law sought him out by night. Nicodemus went away changed. Once a poor soul gave him a drink of water by a well in Samaria. She went away to convert a whole city for her new Master. Jesus always transforms those whom he touches by his loving presence. Open the door of your heart; let him sup with you; he will transform you, also.

JOHN R. EWERS.

British Table Talk

London, January 16, 1923.

THERE is no bitterness towards France, but there is a general agreement that its present action is mistaken and dangerous. The advance into the Ruhr is condemned almost without a dissentient voice. No one can imagine what the end will be. The French make no secret of their determination to have reparation. They hear, quite unmoved, the charges against them, and they even defend for this reason their provision of submarines—these will be needed to guard the transports of troops from the West Coast of Africa. Frenchmen justify their use of black troops; they have never had the prejudice of the northern races against "color," and it is said that the Negroes who are under the French flag come to look upon themselves as French. On the behavior of the black troops in Germany there are conflicting reports. Signor Nitti gives a most alarming account, but I believe the best evidence shows that he does not give a true picture, and it is even said that the black troops are better behaved than the white. This may be an over-statement on the other side. It is quite impossible for most of us to form any decision on such matters. One thing, however, is quite clear; it is regarded by the Germans as the bitterest insult that garrisons of black troops should be in their ancient cities. This will never be forgotten or forgiven. It is also as clear as daylight that great nations are never secure when they call in, as certain of the Roman emperors did, a guard of soldiers from alien races.

Gipsy Smith in London

Gipsy Smith has begun his powerful ministry in Kingsway

Hall, which lies in the heart of London. He will do a good work, as he always does, and in his addresses to students on great themes, such as sin and penitence, Dr. T. R. Glover will work with him. Everyone here loves the Gipsy. But some of us wish the press would either leave him alone or do justice to his real message. What the reporters are doing in the secular press—and who will blame them when they have their orders?—is to take down his occasional jests and anything he may throw out in criticism of the church. The great positive message of God and his grace to man in Christ Jesus, is not "news" in the journalist's eye. It is a pity that the other *obiter dicta* are given a place in the daily press because they misrepresent the whole mission. Besides, it is rather hard on a missionary who moves from place to place to have his jests reported—he naturally wants to use them again; but, on second thought, I have never known a popular audience to tire of a good joke because it had been made before. They welcome their old favorites. Dr. Glover is speaking to students, and since London has, I believe, one-third of the whole number of students within its borders his mission is clearly at a strategic center. He has the ear of the undergraduate world, and I believe his book on "The Jesus of History" has sold as widely as any religious book of the present time.

The Need of Good Europeans

There is a strong temptation at the moment for our people to cut the painter and leave Europe to itself. That would be, I think, impossible in practice and unchristian. There is much in Europe to bring despair. Two of my friends, the Rev. J. H.

Rushbrooke and Dr. Ramsay, have been traveling in Europe, and they bring sad stories of the conflict and suffering to be found in the heart of the continent, and they remind us, that apart from the bondage of a common humanity, there are other bonds which link us to many of our fellow-Europeans. Some of them are Protestants, and in Poland particularly the national spirit of revenge against the Germans is colored by the fact that many of these Germans are Protestants and the Poles are almost the most catholic people in Europe. It may be true that German Protestantism was subservient to the state, but who would pretend that in this it was any worse than Catholicism, in Austria, for example, and now in the reconstructed Poland. But within the general body of Protestants there are also on the continent groups of free churches, to the call of which we cannot be deaf. These are only some of the links. There are others, political, industrial, economic, and since we are joined by lines, visible and invisible, to Europe, we cannot cut ourselves away. Further the continent has indeed much to give, but at the moment it has still more to receive. Therefore in spite of the natural inclination to separate ourselves from Europe, I am pretty certain we shall not do so, but take up our share of the burden. It is at least worthy of note—please forgive the momentary boast, American reader—that of all the nations engaged in the war, we are the only one so far that has paid any indemnity worthy of mention.

* * *

The Waste of Young Life

The Challenge presents a serious situation in the following: "At the present time there are something over a quarter of a million young people between the ages of 14 and 18 who are out of work. Many of them have had no regular work since they left school two or three years ago, and day by day they are losing any habits of industry and self-discipline acquired in school-life. Their number is steadily swelled out of the half million and more children who leave school every year. Till the very close of the past year nothing was done to counteract the evil. Then, three days before Christmas a letter was addressed by the ministry of labor to local education authorities, stating that 'on account of the long continued depression in trade the number of unemployed boys and girls between the ages of 14 and 18 has been and is very large, and in these circumstances the ministry of labor, after consultation with the president of the board of education and the secretary for Scotland, think it most desirable that steps should be taken to revive juvenile unemployment centers during the next few months.' Further the letter announced that 75 per cent of the cost of each center would be borne by the exchequer, leaving only 25 per cent to be borne by the local authority. The action thus taken by the government is very welcome." It revives the machinery found most useful immediately after the armistice. But there is a call for enthusiastic voluntary service, if the scheme is to succeed; here the churches should enter.

* * *

Labor and the Moral Issues of the Day

That admirable journal, The Sunday School Chronicle, has collected a number of testimonies from Labor M. P.'s in answer to the question, "In the religious training of the young today, what in your judgment should be the Christian truth or truths most emphasized?" I have before me the answers of 32, the second batch. Ten of them refer gratefully to their Sunday school connections, one at least is a Sunday school superintendent, others are or have been officers in the same society. But more striking still, is the almost invariable recognition by these men of Christian principles. It would be impossible to find a more convincing answer to those who identify labor in some vague way with atheism. It is untrue to say that these representatives of labor are unchristian; they are impatient rather for Christianity to be applied. Here is a typical answer, from C. G. Ammon, M. P. for Camberwell, North: "My associ-

ation with the Sunday school has been long, pleasant and profitable, and my indebtedness more than I can ever hope to repay. For many years I worked in the old Western-street Sunday school, Bermondsey, and after that in Dockhead Sunday school of which I became successively Bible class teacher, school secretary and superintendent. For some time I was on the Lambeth auxiliary. I feel that the Christian truth that most needs emphasizing is that nations collectively must believe and act on the principles we profess individually and conventionally; that Christianity is essentially a social gospel and that all people have a right to share in the bounty of God, and that in any society where such is denied, that society stands condemned as non-Christian and anti-Christian."

* * *

The Last of the Great Positivists

In a ripe age, with most of his company gone before him, Frederic Harrison has passed away. The memory of him carries us back to the days when he championed the trades unions in their struggle for legal recognition. His historical studies and his other numerous books have had their place, and no unworthy place in English letters. Few men have been more respected for uprightness of character. He was a positivist in his religious beliefs, one of a group of most able men, who followed the teaching of Comte. Among them were Grote and Beesley, historians of great eminence. They had a meeting-place in London, called Newton Hall, where for many years Harrison used to give a review of public life at the close of the year. It is not forgotten how fierce a contention there was between Harrison and Huxley, the positivist and the agnostic. Harrison or some one of his school accused the agnostics of praying to an unknown quantity, "xⁿ," in words like these: "O xⁿ, love us, cherish us, make us one with thee." On the other side the positivists with their worship of humanity were accused of adopting Catholicism without Christianity. I remember that my old tutor, Dr. Hicks, used to say how much there was of real Christianity in positivism; so far as it went, it was not inconsistent with Christianity, and its ethics were in many ways profoundly Christian. Now there are few left in that company, and all the greatest—the founders of the society here—have found out now whether there is anything for mankind beyond the earthly scene.

* * *

A Little Poem

This little poem is from "Country Life":

"I cannot say why, nor do I know how,
But, with all that has happen'd since then and now,
Not a note has been chang'd in the song of the wren
Since I was a boy, and others were men."

—Norman C. Gould.

* * *

Liberal Publicists

A short time ago in London there were three powerful pens at the service of progressive liberalism: Mr. Spender was editing The Westminster; Mr. A. G. Gardiner, The Daily News, and Mr. H. M. Massingham, The Nation. They are all writing still, but if the rumor is true that Mr. Massingham is leaving The Nation, not one of them has an editorial chair. Now an occasional writer has a great influence, but the place for men like these is in an editor's chair from which they can make the paper a sounding-board for the truths and the principles which they believe. It is a serious matter that Liberals have four outstanding journalists, the fourth being Mr. C. P. Scott, of The Manchester Guardian, and that three of them are not being used to the full. To one who does not profess to know the reason for such a state of things, it looks like bad business, if not sheer lunacy. Mr. Massingham is a really great journalist; he has paid more than once the price of his convictions. In The Nation we had come to expect, week by week, a somewhat bitter but perfectly sincere and fearless judgment; his pen was often acid, but never mean and never to be bought. If I were a millionaire, I think I should like above all things to give these

men the freedom from interference which money can secure.

* * *

Among Other Things

The Islington Clerical conference, one of the great festivals of the evangelicals within the church of England, has been discussing revivals. Very wisely several speakers lay stress upon the initial condition, whether the churches were willing to pay the price of revival. . . . Dr. Peake has paid a tribute in *The Holborn Review* to his friend, the late Sir W. P. Hartley: "Wealth was precious to him because it enabled him to lessen some of the misery in the world, to comfort the sorrowing, to dispel the darkness and ignorance, to diffuse the light of knowledge." . . . The debate on Methodist reunion continues; the chief protagonists on the laymen's side are Sir Kingsley Wood and Sir R. W. Perks. Now and then we meet with paragraphs in the press giving the interpretation which the two sides give to the voting which has taken place. One side claims that quite a third of the Wesleyan Methodists are opposed to reunion; the other claims that out of 673 circuits, 483 are in favor of the proposals, and many of the others are not opposed to the principle but urge postponement. The cleavage in the church goes deep.

EDWARD SHILLITO.

CORRESPONDENCE

On Preaching Predestination

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. W. W. Keen, the distinguished brain surgeon, has forwarded to me a copy of *The Christian Century* for December 28, 1922. He has marked your comment on the overture of the presbytery of Philadelphia to the general assembly of the Presbyterian church in the United States of America, asking the general assembly to direct the presbytery of New York to require that the teaching and the preaching in the pulpit of the First Presbyterian church of New York shall be in conformity with the confession of faith of the Presbyterian church. You agree that the "literal rendering of the confession of faith commits the Presbyterian church to the doctrine of the virgin birth." What do you mean by "literal?" When it comes to the statement of a supposed fact what other meaning than literal could such a clause have? In your whole article you seem to regard the overture and its protest as my action instead of the action of the oldest presbytery of the Presbyterian church, and passed by an overwhelming majority of the presbyters.

You suggest that the presbytery of Philadelphia require me to preach the predestination clauses of the confession. Dr. Keen asks me about the section you quote, and desires to know, first, do I believe it? and second, do I preach it? Without his permission, I send you the answer I have given him.

January 12, 1923.

"Dear Dr. Keen: I have received the copy of *The Christian Century* which you were good enough to send me, with the marked paragraph containing a sentence from the chapter of the confession of faith which deals with the subject of predestination. As to your two questions:

"1. I receive this mysterious and solemn truth, not on the authority of the confession of faith, but upon the authority of the scriptures. If you have any doubt that the scriptures teach such a doctrine, I refer you—although in the case of one so conversant with the Bible, I am sure it is not necessary for me to do so—to the following passages: Romans 9: 11, 13, 15, 16, 18, 22, 23; Romans 8: 26-30; Ephesians: 5, 6, 9, 11; St. John 6: 64, 65; St. John 8: 47; 10: 26; 17: 9; Romans 9: 20; and 11:33. If these passages teach anything, they teach predestination, negative and positive.

"2. I frequently preach positive predestination, but not the negative. The negative predestination taught in the Bible is not one of those truths which the preacher is to proclaim. It would discourage sinners from repentance, and would perplex believers. It

is one of the secret things which belong to God.

"3. Whenever writing or speaking on this great subject I, and I believe all Presbyterian ministers, do so with full loyalty to the evangelical message for all men, and in the way in which the confession of faith, in the explanatory and declaratory clause, evidently overlooked by the editor of *The Christian Century*, directs me to preach it. This is as follows:

"With reference to chapter III of the confession of faith: that concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of his love to all mankind, his gift of his son to be the propitiation for the sins of the whole world, and his readiness to bestow his saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the gospel to all; that men are fully responsible for their treatment of God's gracious offer; that his decree hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin."

"I shall be interested in reading your book on evolution, for the opinion of one who has seen so much of life as you have, and who has been so signal an ornament to science, will be of great value and importance."

Philadelphia, Pa.

CLARENCE EDWARD MACARTNEY.

Democratic Landslide in Methodism

EDITOR THE CHRISTIAN CENTURY:

SIR: As a Methodist preacher I have read with keen interest your editorials and other comments on the Buckner case, the turning Methodist worm and the like. My sympathies are always with the man as over against a system. I count myself, not as a worm or as a whiner, for being a young man I am told if I live I'll have a future (like most men who live). Now the significant thing about all of the discussion from the talented Dr. Rice down to the humble "worm" is not that there is such discussion, but that it has to be carried on *outside* of the official denominational papers or not at all. With possibly two exceptions, there is not a word published which hints at such a thing as a dissatisfaction with the present polity of the Methodist church. I think much credit is due your splendid paper to allow so many barks from the same kennel. Some of the editors of Methodist papers either do not know what is in the air or else they know and dare not speak (general conference elections of said officers will be in 1924.) I heard a prominent Methodist official make a statement shortly after elections this fall which to me states clearly the situation in Methodism today. Discussing some denominational affairs he said: "Brethren, if we do not take care, there is going to be a democratic landslide in Methodism."

No church gives greater liberty in the pulpit than ours, but the average Methodist preacher finds not only the system of appointments and promotion distasteful but also the things that are done or put "across" under the guise of connectionalism. If *The Christian Century* is to be our forum, then let us hope that more Methodists will read it. The Methodist preachers who are reading it are thinking and I know that their number is increasing.

Bearing the names of two great Christian missionaries I dare not refrain from signing.

The Methodist Church,
Voorheesville, N. Y.

PAUL MORRISON.

The New Freedom

EDITOR THE CHRISTIAN CENTURY:

SIR: A Reverend Mr. Macartney persuades the Philadelphia presbytery to ask the general assembly to direct the presbytery of New York to require the First Presbyterian church to compel its ministers to preach the Westminster confession. And in this lumbering process of external compulsion there is supposed to be a freedom wherewith Christ has set men free!

Chicopee, Mass.

R. BARCLAY SIMMONS.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Sunday School Editors Get Together

With an organization for nearly everything under the sun, it is entirely logical that the Sunday school editors should get together in an organization. The preliminary steps were taken in a meeting in Pittsburgh last November and now comes the announcement that these editors will meet in Chicago during the last week in February in connection with the meeting of the International Sunday School council. Dr. W. E. Rafferty, editor of the American Baptist Publication society, is president of the new organization and Rev. Park Hays Miller, assistant editor of the Presbyterian Board of Publication, is secretary and treasurer.

New York Teachers Organize for Religious Instruction

The current criticism that the public schools are very deficient in moral instruction will be met by the public school teachers in New York state, five thousand of whom are now numbered in the Protestant Teachers' association, and will seek to set up religious instruction after school hours in many communities. Many people throughout the state are interested in the movement as it seems one way in which to meet the crying need of competent instruction of children in the evangelical faith.

Preachers Will Not Fight Over Radio

The utilization of the radio for the extension of religious knowledge is now one of the great Christian opportunities of the country. Thousands who never enter a church will nibble at religious doctrine in the privacy of their homes. Three religious services are broadcasted every Sunday in Chicago now, including the well known Sunday Evening Club. In Schenectady, N. Y., the Ministerial Association recently considered the ethics of broadcasting. It was decided that it violated the canons of good taste and religious propriety for a minister to speak on a controversial religious topic, and the ministers agreed that they would deal only with the broader Christian themes on which there should be no controversy save with unbelievers in the Christian religion.

Entire Community Consecrates Pittsburgh Bishop

An outstanding religious event which helps to interpret the spirit of the day took place on St. Paul's day, Jan. 25, when Alexander Mann, D.D., was consecrated bishop of the diocese of Pittsburgh. In the forenoon a vast procession swept into Trinity church, in which were not only ten Episcopal bishops and numerous other clergy, but representatives from every other Protestant body in the city. Business men of affairs also were given a place. In the evening 5,000 people passed the receiving line in the William Penn hotel to meet Bishop and Mrs. Mann. In this line the Rev. and

Mrs. J. R. Ewers represented the East End Christian church. It was noticeable that Catholics, Jews, colored people, foreigners, and people of every class and creed came to welcome the new bishop. It is felt in Pittsburgh that this community greeting marks a new era in fraternal relations among the various church bodies. In a series of sermons upon that which the various communions have to contribute to a united church, the Rev. Ewers will preach in Calvary Episcopal church on Feb. 4 on "What the Christian Church Has to Contribute." The service will be broadcasted.

Progressive Church Has Successful Year

The East End Christian church, Pittsburgh, Pa., of which Rev. John Ray Ewers is pastor, received 105 new members during 1922 and raised over \$35,000. The plans for a new community center were recently exhibited and within sixty days a five-story community house will be started. The church is much stronger than ever before in its history and interests people of liberal views.

Plans for An Illinois Council of Churches

For some time it has been felt by Christian leaders in this state that there was need of a coordinating organization to act as an interdenominational clearing house, to reduce overlapping and over-looking, to act as an information bureau, and especially to study the problem of the rural churches, whose condition grows increasingly serious. There are many public questions such as the enforcement of the prohibition law, the establishment and maintenance of an adequate censorship for moving pictures, and other matters of general public welfare, regarding which the direction and activity of an interdenominational organization would be far more effective than would separate activity on the part of different denominations. This has been proved in the experience of those states like Massachusetts, Connecticut and Ohio where the work of the state councils of churches has been most effective. In Illinois two conferences have been held at Springfield and one at Bloomington to consider this matter, and several of the denominations have appointed representatives to act for them in the formation of such a federation. This was also the subject of interested discussion at a special conference held by the Illinois men in connection with the meeting of the executive committee of the Federal Council at Indianapolis in December, and at the last meeting of the western committee of the Federal Council, in Chicago a week ago. The need of a state council including all the denominations that wish to participate, and cooperating with such organizations as the Young Men's Christian Association, the Young Women's Christian Association and the State Sunday School Coun-

cil, is urgently felt. No doubt the organization will be completed within a few months. The continuation committee, having the matter in charge, has as its chairman, Rev. W. F. Rothenburger, pastor of the First Christian church, Springfield, Ill.

Bloomington Solves the Evening Service Problem

Nine churches in the central section of Bloomington, Ill., are uniting in a series of effective Sunday evening services, held in the auditorium of the Second Presbyterian church, the largest in the city. The series was preceded by a course of lectures by Professor Piersal of Wesleyan University on "The Bible from the Modern Viewpoint." The Sunday evening addresses are being delivered by such speakers as Professor McIntosh, Professor Willett, President Davis, and Dean Mathews. They deal with current problems in social service, the task of the churches, national and international interests, and individual experience. At the latest of these services to be reported there was an attendance of sixteen hundred, which was estimated to be more than twice the total usual attendance of the nine churches at their evening services. In every way such a program is of benefit to a community.

Tells Wealthy Parishioners They Must Obey the Law

Dr. John Timothy Stone, pastor of the wealthy Fourth Presbyterian church, Chicago, vehemently denounced the present indifference of American citizens to the enforcement of the eighteenth amendment in a Sunday morning sermon recently. He said in substance: "It makes little difference relatively whether you serve wines or beer in your home, but if you try to tell your boy that he must respect the laws of this country and believe in law and order, he will know that you are a hypocrite. And if you don't obey a law which the citizens of this country made, whether or not you agree with that law, then this country is nothing." He went on to say that he expected some of his pew-holders would give up their pews after the service but that he didn't care—there were plenty of others waiting to take them. He asserted that if the time ever came when the clergy was false to its convictions the voice of the pulpit should be silenced.

Get Vote of Presbyteries on Moot Questions

The Presbyterian church prides itself on its representative government, and for long it has had the initiative and referendum though that is not what it is called. Questions on which there are likely to be differences of opinion are sent back to the presbyteries for a vote. The presbyteries have recently acted on "overtures" relating to several moot questions. Henceforth voting by proxy in a local church will not be permitted. The phraseology of the form of govern-

ment has been now so amended that women may serve as deacons. It has also been decided that henceforth the communicant rolls of the church will be divided into two classes, resident and non-resident, which will enable the church to secure even more accurate statistics than in the past, though this church has been noteworthy for its statistical conscience.

Moody Institute Holds Annual Conference

The rallying center of the premillennarian movement in the United States is the Moody Institute of Chicago, which observed Founder's week, Feb. 5-9. Dr. Torrey of Los Angeles was present and Dr. J. Gresham Machen, an outstanding conservative theologian of Princeton. Addresses were made by men from various parts of the world.

Religious Complexion of Boston

The greater Boston Federation of Churches has issued statistics with regard to the denominational complexion of this city. The Congregationalists lead with 136 churches. The other denominations follow: Baptists, 117 churches; Methodists, 116; Episcopalians, 101; Unitarians, 65; Universalists, 33; Presbyterians, 24. A century ago only two churches in Boston remained in the Congregational fold, the others going over to Unitarianism. It is interesting to note that the evangelical denominations have prospered in the very hub of the Unitarian movement in America.

Minneapolis Church Uses Tableaux for Bible Scenes

Rev. Roy L. Smith, an enterprising Methodist preacher of Minneapolis, has been using tableaux in his Sunday evening services. Each person attending the service is given a reprint of some great painting and while the pastor preaches the theme is illustrated by living models. An evangelical appeal always accompanies the tableaux. It is said that hundreds have been turned away from the church and now the Methodist leaders in Minneapolis are proposing to reproduce the series in a city-wide mass meeting.

Prominent Y. M. C. A. Leader Resigns

The resignation of L. Wilbur Messer removes from active service in the Chicago Y. M. C. A. one of the foremost city secretaries. His service in Chicago is so noteworthy that a city newspaper in an editorial sums up his record in these words: "Mr. Messer has seen the membership of the Chicago Y grow from 2,000 to 25,000. He personally directed its extension on the community plan which has placed commodious and well-equipped branch buildings at strategic points throughout the city. Its program of activities has developed with its physical extension. Practically no point remains in the field of normal interest for youth and manhood which the Y. M. C. A. does not touch helpfully. It has brought all the advantages of club life,

with many added opportunities of an educational character, within the reach of thousands of men who otherwise could not have afforded to enjoy them. To a very large degree the Y has become self-sustaining in so far as overhead expense is concerned, and the achievement of this end is among the things for which the retiring secretary deserves credit. With his vision of service he has combined practical common sense. His policies and methods have commanded the confidence of Chicago's men of means."

Northern Presbyterians Spend More than Southern

The Northern and Southern Presbyterian assemblies operate upon a plan whereby the assembly pays the expenses of the commissioners. The 1921 southern assembly cost \$21,874, while the northern assembly as same year spent \$179,533 for the traveling expenses and entertainment of its commissioners. The expense of the general assembly is met by a poll tax on the entire membership of the denomination.

Winona Lake Inaugurates Course for Ministers

The most ambitious project yet announced by the Winona assembly will be undertaken for next summer, for arrangements have just been made with a number of theological seminaries to secure teachers who will give graduate instruction to ministers at Winona Lake during the period between July 20 and Aug. 16. Credit will be given for the courses which include old and new testament interpretation, religious education, biblical archeology, and philosophy of religion. Rev. W. E. Biedervolf will be the dean of the school. The traditions of Winona Lake are for a conservative interpretation of religious topics.

Presbyterians Start Important Benevolent Work

The Presbyterians have been slightly more active in education than in benevolence throughout the United States, but with the growth of the communion there is a continual increase in philanthropic responsibility. At Evanston, Ill., the beginning of an establishment which may one day prove the greatest institution in the church for the care of the unfortunate has been made. Started as a home for the aged, provision will be made later for orphans and for convalescents. The aged who can make some contribution to

their own support may do so, but an endowment helps to cover the deficit in the bills of the house and to provide for some who are entirely without funds. It is hoped to secure a half million dollars of endowment.

Ohio Churches Face War with Movie World

In a recent issue of the Ohio Christian News, the house organ of the state federation of churches, it was stated that the churches of the state face a bitter conflict with the movie interests. In spite of the order of Will Hays, the state censor has barred the Arbuckle films from being shown in Ohio, but ahead there looms a conflict with three salients on the part of the movie people. These three points are: plans to eliminate non-theatrical competition, by shutting off the source of supply of films for exhibition in churches, schools and similar institutions; a projected effort to secure legislation at the present session of the general assembly, wiping out or weakening state film censorship; a legislative drive against the present Sunday observance statutes of the state, which make the operation of motion picture theaters on Sunday illegal.

Pastor Quail Hunter Provides Church Dinner

The men of First Christian church, in Paris, Tex., recently sat down to a quail dinner which had been provided by the pastor and two assistants. The church reports were given at the dinner. The pastor, Rev. J. Leslie Finnell, who is an accomplished hunter for wild game as well as a skillful fisher for men, reported four weddings, 13 additions to the church and 103 quails for the men's dinner of the church among the achievements of the previous month.

United Church for East Africa Hindered by Sectarianism

The bishop of Mombasa precipitated the Kikuyu controversy by admitting persons not confined to the communion table, and although he has not been able to continue this practice without danger of schism in the Anglican ranks, the good feeling among missionaries in East Africa continues. The hope persists that a united native church may yet be formed, and one of the steps taken in this direction has been the joint ordination in recent years of all native preachers, so they are equally recognized by all religious bodies. Meanwhile it has not been

By GAIUS GLENN ATKINS

THE UNDISCOVERED COUNTRY

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possible on account of the sectarianism of the home constituency to secure a mutual recognition of the ministerial standing of the various white missionaries.

Minister Gets Big Response From Sermon Broadcasted

The wide influence of the religious services now being broadcasted in many cities is well illustrated from the experience of Rev. Edwin Wyle, pastor of a Disciples church at LeRoy, Ill., who recently broadcasted a sermon from station W-O-C, Davenport, Ia. He received 487 letters, 52 postal cards, 5 telegrams and 28 telephone calls. One letter came from Porto Rico and another from the Nelson river district of the Hudson Bay. The subject of his sermon was "The Outlook for the Church—a Prophecy."

Preacher Gives Up Job of Police Magistrate

The difficulty of honest enforcement of the law is ever pressing in cities of any size. Princeton, N. J., for the past two years has had a local pastor serving as police magistrate, the Rev. David B. Tomkins, who has just declined a second appointment that he may give himself once more to the work of his church without distraction. Dr. Tomkins personally conducted raids against two gambling rooms in the colored quarter

of town without the assistance of the police. He has given his salary as police judge to the Princeton hospital and the Village Improvement society. Chicago Heights, Ill., has also had a preacher as police judge in the person of Rev. Arthur Zeller, pastor of the Christian church.

Eminent Men Carry on Evangelism in Cleveland

Daily noon-day meetings will be held in Cleveland every day for six weeks preceding Easter, as part of an evangelistic campaign which reaches every church in the city. Speakers for the noon-day meetings include: Rt. Rev. William A. Leonard, Protestant Episcopal bishop of Ohio; Rev. A. E. Piper, pastor of First M. E. church, Cleveland; Dr. Edward H. Hume, of Yale in China; Rt. Rev. Charles E. Woodcock, Protestant Episcopal bishop of Kentucky; President George B. Stewart, Auburn Theological seminary; Rev. B. C. Clausen, pastor First Baptist church, Syracuse, N. Y.; Rev. Dr. Hugh Black, New York; Professor Edward I. Bosworth, Oberlin College, Oberlin, Ohio; Rt. Rev. Frank Du Moulin, Protestant Episcopal bishop coadjutor of Ohio; Bishop Homer C. Stuntz, formerly of the Philippine islands.

Preaching As Popular as Movie Shows

South Congregational church of Springfield, Mass., has a genius for exact

statistics, and many items in a recent report of activities will bring surprise to those not familiar with social methods in the modern church. With a full round of social features, the preaching of the gospel at the morning service has drawn almost as large a total for the year as the various movie shows through the week in the parish house, the morning attendance totaling 30,774. With a budget of \$47,000 this church has carried on a wide variety of service. That 566 crippled children have been brought to a corrective clinic is worthy of notice. The Lonely Club for adults now has 249 members. The parish includes 1,038 families who share in the activities in one way or another. The accessions to the church membership during the past year were 170.

Forms Standing Committee for Promotion of Peace

The Methodist Ministers' Association of Southern California has formed a standing committee for the promotion of peace, and a recent address of Rev. John Oliver of Whittier, Cal., has been put in pamphlet form for general distribution. Mr. Oliver says in this pamphlet: "We do not have to create the sentiment of peace. It is already in the world, but it waits for effective leadership and organization. Can the church drop her grave-clothes? Will she ever learn that

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her great debt is to the future? Will she ever undertake adequately to pay that debt to God and humanity? Will the church ever be loyal to her sovereign Lord and cut some of the creedal stakes to which she has been tethered all too long, and follow her Master, who came not to condemn the world, but to save it and to present it to His Father and ours as a united family?"

Presbyterian Reorganization Goes on Smoothly

The work of reorganizing the boards of the Presbyterian church is going on smoothly, and the committee charged with this task, which met in Chicago recently, after a most harmonious conference announced that no further meetings would be necessary until the general assembly in Indianapolis in May. Under the new plan there will be four general boards which are charged with all the duties formerly carried on by a multiplicity of boards. Where consolidations have taken place, former boards are in many cases departments.

Development of Native Christian Literature for China

The growing independence of the Chinese church has an outlet in the development of a native Christian literature, now that an editorial board has been formed in Peking University which will prepare and publish books in the field of Bible study and Christian doctrine. Some outstanding Christian natives are being enlisted in the cause, including Dr. T. T. Lew, dean of the theological seminary, and Prof. J. F. Li of the department of Hebrew; also Prof. Chao of Soochow. It is believed that with the development of a native literature, the Christian cause will make much more rapid development.

Princeton in China

Princeton University is much interested in its graduates who have carried the torch of Christian learning to the oriental republic, and Princeton men in this country will finance Prof. Shushi Hsu as a teacher of sociology in Peking University. It is expected that Professor Hsu will spend part of his time in practical service in the city of Peking itself. While the connection between Princeton University and the work in the orient is not official, it is stated that President Hibben is much interested in it.

Quaker Young People Are Organized

The reflex influences of the Christian Endeavor movement are felt in every communion in Christendom, for even those denominations which have not favored cooperation with Christian Endeavor have felt the necessity of producing something which would do a similar work for the young people. The

Quaker organization is called the Young Friends movement, and has headquarters in Dunreith, Ind. The official statement of the aims of the movement reads as follows: "The Young Friends movement attempts to popularize Christianity, to secure new converts, and to encourage a religion of daily living and service. It fosters individual responsibility in meeting and seeks to raise the character of public testimony. It encourages living silences and spiritual messages and aims to develop a pure heart-felt Christian experience in the life of every young Friend."

Episcopalians Will Build in Evanston

The Western Theological seminary of the Protestant Episcopal church located on the west side in Chicago will be moved to a new site recently granted the Episcopalians on the edge of the Northwestern campus, near Patten gymnasium. The tract of land is being leased on favorable terms from the university for a long term of years, and the committee hopes to erect an educational equipment worth a half million dollars. The seminary will make use of courses in the university and in Garrett Biblical Institute, hence Episcopalians and Methodists will be drawn closer together in the years to come in the middle west. The reciprocal influences cannot but prove helpful.

Refugees Have Gone to the Holy Land

As the Christian peoples of the Turkish empire were driven out of their homes, ten thousand of them turned their faces southward and found a haven in Palestine, where it is believed that because of the partial depopulation during the world war, as many as forty thousand refugees could be accommodated, provided the

charity of America sees them through the winter and provides the spring seed. That Palestine should be once more populated by a Christian people makes a sentimental appeal as well as a practical one.

Jews of World Double in Forty Years

The Jewish Year Book publishes some figures which will be interesting to Christian readers as well as to those of the Semitic race. The most conservative estimate places the number of Jews in

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the world as 15,400,000 while more generous estimates run as high as seventeen million. Forty years ago the number of Jews was 7,500,000. In a period during which the European population increased three-fold, the Jewish expansion was five-fold. The United States now has more Jews within her borders than any other nation in the world, and the number is being continually increased both by immigration and by the birth-rate. The number of Jews that believe in Judaism is constantly diminishing.

Jews, Catholics, and Protestants Join in Questionnaire

Because the representatives of three great religious systems in the city joined in the request, the Pittsburgh, Pa., public school authorities agreed to permit a questionnaire to be circulated among the pupils in order to secure information with regard to their religious education. The questionnaire has brought in results which should prove startling to the whole city. Of the 86,000 pupils of the public schools, 30,000 are receiving no religious education of any sort. The pupils in the schools have been given a word with which to challenge the children not in the Sunday schools. The challenging party says "ring," and unless answered by the word "true," he knows he has a duty to perform. The unique methods that have been employed in Pittsburgh will be set to work at once in other sections of the country in a great effort to bring the children of the nation under religious instruction.

Race Relations Sunday on February 11

Hundreds of congregations throughout the south will observe Feb. 11 as Race Relations Sunday. In 700 counties there are now race relations committees at work, bringing together the leading representatives of the two races. In some cities representatives will be sent from white churches to the colored and vice versa. The date for this significant interchange of goodwill has been set as near as possible to the birthday of Abraham Lincoln.

Single Church Furnishes Ten Theological Students

The Church of the Holy Apostles, a Philadelphia church of the Episcopal persuasion, recently called on its young men to devote themselves to the gospel ministry. As a result of the appeal ten have enrolled for studies looking toward the priesthood of their church. This is said to be one of the most encouraging responses that has ever been secured in any church of this communion.

Georgia Baptists Will Excommunicate Disbelievers in Golden Rule

The Georgia Baptists have the most sensible idea of the proper ground for excommunication that has been advanced in any religious communion in this country. One hears of young people excommunicated on account of a dance, or of adults thrown out because of failure to accept a historic creed, but these Baptists propose to excommunicate for

failure to practice the golden rule. A convention resolution declares that the church can "demand that those laborers and capitalists who are members of our churches, regardless of what unions or super-authorities may say, settle their differences in harmony with the teachings of the New Testament; and when they refuse to do it, set the world an example as to the view of the church about settling industrial troubles by excluding offenders from the church."

Do Not Want Arbuckle Back On Screen

Mr. Will Hays, the movie czar, has a committee on public relations which includes members of the Federal Council, the national board of the Y. W. C. A., the international committee of the Y. M. C. A., the National Catholic Welfare council and many other educational, social and philanthropic organizations. This committee has spoken to Mr. Hays with regard to the proposed return of Fatty Arbuckle to the screen, and says: "In the judgment of the committee it would be extremely detrimental to the youth of America for Arbuckle's pictures to be released for circulation, since it is highly desirable that reminders which would naturally come with his reappearance on the screen should not be thus placed before the public. Such release would also, in the opinion of the committee, tend to destroy public confidence in the purpose of the motion picture industry 'to establish and maintain the highest possible moral and artistic standards in motion picture production and develop the educational as well as the entertainment value and general usefulness of motion pictures.' The committee, therefore, recommends to Mr. Hays that he advise the motion picture industry to refrain from exhibiting pictures in which Mr. Arbuckle appears, and that any consideration shown him, as an individual, should be along lines not involving his appearance before the public as a motion picture actor."

Miss Royden Greeted by Enthusiastic Audiences

No woman preacher throughout the world outshines Miss Maude Royden of London, who is now on a tour in America. She will go as far west as Omaha and makes her appearance in Chicago Feb. 13 at Orchestra Hall. Miss Royden is a staunch Anglican, but she served a

term as assistant minister of a Congregational church in London, which has been known for the consistency of its evangelical faith. Not imposing physically, indeed compelled to walk with a cane and slight in stature, she everywhere gives the impression of great vitality and enthusiasm. Though her father was a conservative ship owner, she is up-to-the-minute on social questions. In spite of her own celibacy, she has written acceptably and sensibly on modern family questions. She has been a foremost suffragist of England, but has avoided the excesses which brought the more extreme faction of the movement into disrepute.

Congregationalists and Unitarians Federate

The sting and bitterness of the old controversy in the east over Unitarianism is disappearing in many communities. At Belfast, Me., where a year ago the Congregational and Unitarian churches were federated, Rev. W. F. Skerrye, pastor of the church, recently reviewed the achievements of the past twelve months. More than a hundred new members were received on a recent Sunday, many of whom refuse to be connected with a denomination. The new organization is called First Church Federated, of Belfast, Me.

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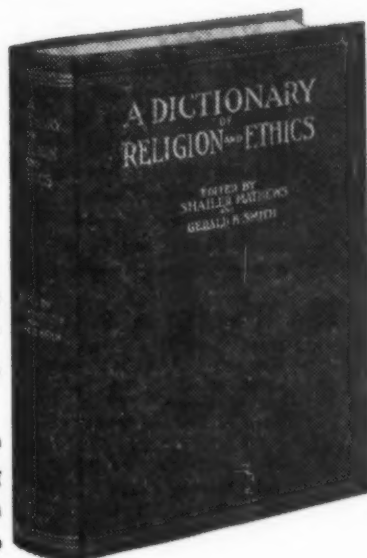
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When Jesus Wrote on the Ground

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